

The
**CHRISTIAN
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**Chicago's Child
Welfare Exhibit**

By James S. Kirtley

A Story With a Problem

By Edgar DeWitt Jones

Early Christian Hymns

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CHICAGO

The Book World

SOCIAL CHRISTIANITY, The Gospel for an Age of Social Strain, by Chas. Reed Zahner, Ph. D. The author of this book is a busy Pittsburgh pastor whose work has brought him into close contact with the industrial problem of that city and led him to investigate the manners of thought among the working classes. His effort is to show, in a sympathetic manner, what he believes to be the fallacies of socialism as a cure for the ills of the workers and as an answer to the ever-inquiring social question. His reasoning is cogent and fair and presents one of the most succinct answers to the claims of socialism that we have seen. It does not spend any energy in abuse or in the customary exercise of tearing down straw men. It recognizes the failings in industrial adjustments, the right of the proletariat to complain and seek a better way, the glaring faults of capitalism, the need for something better; but he thinks socialism presents some fundamental fallacies and would fail as a cure. This review does not permit of an analysis of his reasoning, but commends it unto all socialists and everyone else who is interested in a fair treatment of a burning problem. The final task is laid upon Christianity, but there is no mawkish defense of everything that assumes that guise. (Nashville: Advance Pub. Co., pp. 173. 95 cents.)

HIGHWAYS AND BYWAYS OF THE ROCKY MOUNTAINS, by Clifton Johnson. In an introductory note Mr. Johnson says of the series of books to which this belongs, "The several volumes in this series have as a rule very little to say of the large towns. Country life is their topic, especially the typical and picturesque. To the traveler, no life is more interesting, and yet there is none with which it is so difficult to get into close and unconventional contact. Ordinarily, we catch only casual glimpses. For this reason I have wandered much on rural byways, and lodged most of the time at village hotels or in rustic homes. My trips have taken me to many characteristic and famous regions; but always in both text and pictures I have tried to show actual life and nature and to convey some of the pleasure I experienced in my intimate acquaintance with the people." Mr. Johnson has proved himself a lover not only of nature but of the rustic folk whose ways he understands and appreciates. His tramping tour included North and South Dakota, Nebraska, Kansas, Arkansas, Oklahoma, Texas, New Mexico, Colorado, Utah, Wyoming and Montana, and the wealth of illustrations are from photographs made in many out-of-the-way nooks. The whole volume makes interesting and profitable reading. (New York: The Macmillan Company. Pp. 280, \$2.00 net.)

THE ORCHESTRAL INSTRUMENTS AND WHAT THEY DO, by Daniel Gregory Mason. A knowledge of the orchestra and its constituent parts helps the listener to a keener appreciation and a greater measure of enjoyment of the music of this many-voiced instrument which the great masters have employed to utter their sublime harmonies. Mr. Mason has compressed much valuable information into his compact little volume of one hundred pages. The orchestra as a whole and the various sections or choirs receive consideration and a detailed description is given of the appearance of each instrument; its range, the manner in which it is played and the peculiar timbre or quality which distinguishes it from the other instruments. Excerpts from the standard scores are used to show how composers have utilized the different instruments most effectively in solo and in combination with the

others where the characteristic tone-color of each is added to the tonal picture. Mr. Mason tells all this in a very interesting way. Excellent illustrations accompany the descriptions. The book begins with several pages devoted to the nature of sound and closes with a chapter on "Scores and Score-Reading." (New York: The H. W. Gray Company. Pp. 104, \$1.25.)

HEALTH AND SUGGESTION, The Dietetics of the Mind, by Ernst von Feuchtersleben, translated by Ludwig Lewisohn, M. A. This little volume of 168 pages by a notable Viennese physician has passed through many editions, but appears for the first time now in an English translation. Its German title of "Diatetik der Seele" is a better statement of its contents than that given by its translator. It treats not so particularly of the modern theme of "suggestion" in its relation to health as it does the dietetics of the mind or soul. It is written with a sort of devotional spirit, though in the language of a man of science and is a plea for the unity of one's psychological and bodily self with all that may be implied in the reciprocal relationship that would thus be found to exist between the two. But there is no scientific superstition in it. It is always sane and ever attuned to harmonies of high thinking and plain living. It is philosophy as well as science and is even caught up into the more exalted sphere of the religious in its insistence on the divine unities and their reverent recognition as a cure for many mental distempers and their resultant physical disasters. (New York: B. W. Heusch. \$1.)

THE CHILDREN'S PULPIT, by Edw. Hallock Byington. A certain minister in London buys up every book of children's talks in Paternoster Row. Another discovered that his "old folks" got more blessings from his brief "children's sermon" than from his profounder thesis. Doubtless the appetite for volumes such as this will grow, if they are as appetizing as is Mr. Byington's. His sermonettes have the three graces, variety, brevity, and simplicity. From the Bible, the home, the school, nature, sometimes from book or anecdote, he snatches a vivid phrase; fastens it to a spiritual truth; turns the moral over once or twice, appends an appeal which doesn't appal, and stops. He catches the child's psychological moment—children have no longer period of fixation—makes a telling point and quits. "The Finest Medicine in the World," "The Lazy Man's Lion," "Getting Breakfast" are suggestive. "Lenten Lending" is rather a misleading pun on the word Lent. Let children read it—and ask for more. Let teachers learn from it how they may do likewise. (Boston: The Pilgrim Press. 75 cents net.)

MARIE CLAIRE, by Marguerite Andoux. That simplicity is the truest art is demonstrated in this exquisite story of the tenderness and purity of girlhood. Written by a French seamstress past thirty, unknown as a writer, it was awarded the Goncourt prize given each year for the best book of fiction in French. Indeed, there was much rumor that the work was not Mlle. Andoux's own but the suggestion is belied in a reading of the book, for sophistication, though accompanied by genius, could never have produced the naive simplicity of the narrative, which is said to be largely autobiographical. In a word of comment the translator, John N. Raphael says, "The purity of it all makes you wish that you were a cleaner man or woman, and till you rub shoulders with people again, you mean to try hard to be cleaner and better." (New York: Hodder & Stoughton. Pp. 203. \$1.20 net.)

BETTER TIMES, by David Lloyd George, Chancellor of the British Exchequer. This volume is made up of speeches delivered by England's great Chancellor during the last seven years but largely during the past two years. Lloyd George is easily the most interesting and forceful of Britain's contemporaneous statesmen. His originality, fearlessness, ability as both minister and parliamentarian and his success in putting through reform measures mark him as one of the commanding characters of the time. His greatest contribution to English legislation is his turning of politics over to constructive social reforms. In this he bids fair to become the creator of an era. England is today the foremost of the nations in its constructive social work through national action. These speeches give Lloyd George's advocacy and defense of his measures and especially those addresses in which he defended the new budgets. He is less sonorous and more electric an orator than Gladstone, but his ability to handle statistics and make them breathing things is scarce less. His wit and sarcasm are delightful. He must be a student of the Hebrew prophets, for few men of modern political life have so embodied their righteous indignation as he in his dealing with the landlords. (New York: Geo. H. Doran Co., pp. 326. \$1.)

JOHN MURRAY'S LANDFALL, by Henry Nehemiah Dodge. The story of John Murray's life, simple and unknown to many, rises to the heroic in his ministry of prophetic significance. Excommunicated from the church John Murray fled from England in 1770, broken-hearted, and with only the wish to bury his grief in the wilderness of America. Instead he finds himself as a God-sent preacher by Thomas Potter and his little band of colonists on the Jersey shore. The putting aside of doubt and discouragement and losing self in his ministry through the hardships of travel in colonial days forms the theme of this masterful work of Dr. Dodge, in its exposition of the Fatherhood of God and Brotherhood of Man. Several exquisite lyrics are interpolated in the volume, among them the "Threnody," "The Lilac Bush" and "The Apple Tree." (New York: G. P. Putnam's Sons. Pp. 233. \$1.25 net.)

UNITARIAN THOUGHT, by Ephraim Emerton, Professor of Church History at Howard University, is a very able and frank statement of Unitarian belief of the more radical sort. It is hardly just to label much of the good "thought" in the book as "Unitarian," for it is the common property of liberal thinkers in evangelical Christendom. Nor yet is it quite fair to historic Unitarianism to impute to it the extreme positions taken by this author—or for example in his treatment of the miracles. Not all Unitarians have held the view that miracles are impossible. This is not a criticism of the intrinsic teaching of the book which is in the main consistent and stimulating. Happily we live in a time when Evangelical churchmen may read a volume of this sort to their own advantage and enlargement. (New York: The Macmillan Company. Pp. 309. \$1.50 net.)

THE HEART OF THE MASTER, by William Burnet Wright, D. D. This book is a study of the events of the passion week of our Lord. It is careful to reconstruct the outward details and progress of events as well as to interpret the inner meaning of the experiences both in the soul of Jesus and the souls of his disciples. The study of Judas is especially illuminating. (Boston: Houghton Mifflin Co. Pp. 247. \$1.25 net.)

The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

The Art of Being Well Born

EVERYBODY OUGHT to know something about the new art of eugenics that has entered the field to win recognition and work reform. It is much in its favor that it is based upon the science of genetics. That simplifies things, no little, and gives verisimilitude to its claim of being an art. For every art is built on a science, some arts on several sciences: the art of music on science of sound; the art of painting on the science of color; the art of lense-making on the science of optics. Science is what we know, art what we do; and, under everything we do, is a group of facts or truths or laws that form a science and make the art possible. It is much to the credit of eugenics that it can fall back on genetics. Good for eugenics!

The Science of Creating Good Grandparents.

Let us begin at the beginning, with genetics. Any one can see, at a glance, what it means, even though he has not studied Greek. It is akin to the words "generation," "regeneration," and "genesis," and refers to the matter of origin. It asks how certain native traits, physical, mental, emotional, moral, came about. Given, a child of certain native characteristics, where and how did they come to him? It tries to explain them in a physiological way. The converse inquiry is inevitable. Given, certain characteristics, in the parents, what kind of children must theirs inevitably be? Genetics is the science that studies those questions and tries to discover some laws that are more specific than the general conceptions of heredity. It seeks to tell exactly how heredity works, what cells are engaged, what physical elements carry the different characteristics.

A rather singular thing is that this form of investigation was begun by a monk, about fifty years ago. Mendel, of Brun, was his name, but he was so much of a monk, he kept even his ideas in the monastery. After he was dead twenty years his writings were found and Mendelism put on its glasses, took its cane in hand and started out to make observations and become a science.

For good reasons, observations have been focused on animals, mainly. But in the human species, several conclusions seem to be reached, that the individual is made up of a lot of characters received from the two parental sources, that the way those characters combine, or do not combine, determines the resultant characteristics of the offspring and that the third generation is where variations usually occur. The descent of abnormalities is under the working of laws. One of the physical characteristics to disclose its law is the eye and its color. The children of parents with blue or grey eyes must have blue or grey eyes, while parents with brown eyes may transmit brown or blue or grey.

Laws or Theories.

The investigations made by the Mendelists may prove of rare value, for further study, but their conclusions, at present, are, in some cases incomplete and, in others incorrect. For example, there is a curious law, called "atavism," which is likely to crash through any other law at any time. While the child may have eyes and mouth like one of his parents, it may have a nose exactly like his great uncle. He may have a memory like one parent, a voice like the other and viciousness like a remote ancestor, who ought to have been shot before he persuaded some worthy girl to marry him. Again, unless the law they claim to have discovered, about eyes, is allowed to have exceptions, it is not a law, but only a general tendency, for six of us were the children of a blue-eyed father and mother, four having blue eyes, two, black. Again, the laws of heredity work in mysterious ways and they seem to be influenced by the laws of divine grace. Take an illustration: A couple of generations ago, a child was born whose father was so nearly insane that many said he should not have been allowed to marry. That boy grew up to manhood and his son is today one of the most

successful men in the American pulpit, eloquent and well-balanced, a man who could have been equally eminent as a shrewd man of affairs. Still, there is special field for the science of genetics.

Breeding Good People.

This leads us to the main point. The word "eugenics" is, like our proper name, "Eugene," and means well born. Based largely on the results of the study of genetics, the eugenists are asking if it is not possible for society to so apply the laws of heredity as to improve the generations to come. Here comes the art of it. Some one must control and that means society at large. So it has to do with the "agencies under social control that may improve or impair the racial qualities of the future generations, either physically or mentally." If society knows the laws to follow, it must exercise its authority, to the limit, in controlling the marriages of the future, so as to prevent racial impairment and promote racial improvement.

Can society do so? It is already doing it, within limits. It will not allow the feeble-minded to marry, because they are not capable of making any stable contracts, and are not fit to enter into the marriage state, because such a person cannot enter, with another person, into the formation of that integer which two persons constitute, under the laws of God and man. Moreover, it is not right that the next generation should be demoralized by such parents. The state alone can intervene and enforce its intervention. Not only the feeble minded but the insane are restrained by the state from marrying. This decision of the state is all the more necessary in view of the fact that psychical as well physical character is inherited. So far, so good.

But society has some obstinate difficulties in the way of securing that good birth to all of its people. One is that all are tainted and few marriages could be allowed at all. Another is that mental and moral characteristics are paramount to the physical, important as the latter are. Another is environment, which may redeem those ill born and help them to a higher rebirth, while it may doom those well born and commit them to eternal infamy. But the greatest difficulty before the state is in securing the necessary cooperation of the young in accepting the principles of eugenics. The latter involves the most delicate questions of life and the eugenists, unless they restrain themselves, will lead us into a bestial treatment of the matter of marriage. The moment the candidates for marriage make the subject matter involved in genetics and eugenics a matter of conference, that moment, the animal will take charge and the bestiality of heathen lands will be repeated in our own. One thing more: That particular reaction of one quality on another in the character of a child can never be known. A child may be phenomenally good by gathering up all the good points of an only fairly-good father and mother. A child may be unspeakably perverse by combining all the idiosyncrasies and disagreeable traits of fairly-good parents. No one knows, in advance, what the particular reaction will be.

One Practical Point.

But there is a field for the practice of eugenics, which only the parents can enter, and in the case of a daughter, which the mother must chiefly occupy. The mother can protect her from wrong and degrading ideas. She can also restrain an unfit daughter from marriage, not in the case of feeble-minded and the clearly insane alone but in the case of the neurotic.

This science of eugenics announced by the late Sir Francis Galton, carried on by his successor, Carl Pierson, and exploited by some American writers, with a somewhat inebriated rhetoric, will have value, provided the subject of eugenics with its underlying science of genetics, is practically applied by the experienced alone.

J. S. K.

Social Survey

Skirmish Victory for British Liberals

With victory apparently within their grasp, the Liberals in the British lower house are gaining in strength every day. Recently the bill for the reform of the house of lords passed the committee by an overwhelming majority, 265 to 147, and will be favorably recommended. This measure provides for the abolition of the veto power which the house of lords has exercised over all British legislation. All money bills will become laws without the approval of the lords if passed by the house of commons and signed by the king. Other important legislation may be delayed for a period of three years by the upper house. If rejected in the third consecutive session, the bill will become law if signed by the king. This measure practically would place the British government in the hands of the house of commons. For several days the bill was under fire. It was anticipated that the Laborites might balk at the preamble, and that hundreds of amendments might be proposed, intended to weaken and annul it, and to delay all action, but the opposition largely disappeared. Only a few unimportant amendments were made, and these were mainly in provision for joint sitting or conference of the two houses in case of a disagreement. Even A. J. Balfour, the leader of the opposition, gave his support to the measure. In a speech just before the vote that the bill be presented as amended was taken, he said that he hated one portion of the preamble, but that he liked another part, and for that reason he would give it his support. This was considered the critical moment for the bill, and the enthusiastic victory of the Liberals is taken as an indication that the government will pass the reform measures with ease.

International Politics and Baseball

The United States soon is to be visited by three of the most distinguished citizens of Japan: Prince Fushimi, General Nogi, and Admiral Togo. The latter two, heroes of the late Japanese-Russian war, will be Japan's official representatives at the coronation in England, and on their return they will travel through the United States. Arrangements have been made to visit President Taft, whom they have met before in the Far East. Considerable diplomatic interest attaches to their visit, but there is another imminent event of less note which will be much more potent in cementing the two countries and creating a feeling of mutual trust and friendliness. The baseball team from the University of Waseda, Japan, will make a tour of this country, playing several of the university teams of this country. Two years ago the baseball team from the University of Wisconsin was invited by the authorities of Keio and Waseda universities to visit Japan and play a series of games with the Japanese teams. The invitation was accepted, the Japanese schools guaranteeing a portion of the expenses of the trip. The people of the Island Kingdom were so pleased that last year they invited the University of Chicago baseball players to make a similar trip. The playing of these international series excited wide comment and baseball is said to be likely to become as popular in Japan as in the United States. The American people should further cement friendship by uniting in extending to the young men from Japan as cordial a welcome as the American boys everywhere received in the Orient.

The Growing Favor of World Peace

Peace, universal peace, is probably receiving more attention the world over than any other one subject. Almost every important paper in England and the United States is "filled with it," so enthusiastically has the subject been taken up. Peace societies have sprung up on every hand in these two countries and abolition of war is discussed everywhere from the breakfast table to the pulpit. Of special interest at this time is the third national peace congress, which was opened on May 3, by President Taft, in Baltimore, Md. In his address, President Taft spoke to the assembled congress, but his words were intended for the countries of South and Central America. "One of the difficulties that the United States finds is the natural suspicions that the countries engaged hold of the motives which the United States has in tendering its good offices," he said, referring to Latin-American troubles. "Asservation of good faith helps but little where the suspicion is real, and yet I like to avail

myself of an opportunity in such presence as this to assert that there is not in the whole length and breadth of the United States among its people any desire for territorial aggrandizement. Its people as a whole will not permit its government, if it would, to take any steps in respect to foreign peoples looking to a forcible extension of our political power. We have had wars and we know what they are. We know what responsibilities they entail, the burdens and losses and horrors, and we would have none of them. We have a magnificent domain of our own in which we are attempting to work out and show to the world success in popular government, and we need no more territory in which to show this. But we have attained great prosperity and great power. We have become a powerful member of the community of nations in which we live, and there is, therefore, thrust upon us necessarily a care and responsibility for the peace of the world in our neighborhood, and a burden of helping those nations that cannot help themselves, if we may do that peacefully and effectively." In its program the congress has laid special emphasis on the need for national, arbitral settlements under an inviolable, international code. Obviously this would do away with the necessity of the maintenance of great standing armies and navies. Few people realize how great a relief the removal of the possibility of war would be to civilized nations. One can hardly realize the significance of the figures which follow. The actual horrors of war, with its billions of dollars of waste—as in the case of our own Civil War—and with its awful harvest of thousands of men in killed and wounded, are not considered in these figures. Neither do they include the totals of the colonies of France, Germany or England, or the National Guard of the United States. These significant figures cover the cost of maintenance of the navies and standing armies of seven of the principal countries for the last fiscal year and are as follows: Great Britain, \$341,818,500; Germany, \$314,000,000; Russia, \$253,750,000; France, \$250,000,000; United States, \$214,393,595; Italy, \$78,000,000; Japan, \$77,000,000; and Austria-Hungary, \$60,000,000. These figures represent a total of about \$1,588,000,000. To be added to that are the immense sums expended annually as pensions to disabled men and widows. In the United States alone, pensions for the fiscal year 1910 amounted to more than \$162,000,000. Again, in five great nations alone, 3,500,000 able-bodied men are kept in idleness for military service. When these figures are read thoughtfully, the significance of the peace movement is apparent. War is crushing down the nations.

Recent Literary Recognition of Missions

The Congregationalist calls attention to the literary recognition achieved by missions of late. Time was when the only periodicals which gave adequate attention to this intensely interesting subject were the more or less technical and often dull missionary magazines and the denominational weeklies. Now the larger denominations provide readable, well-illustrated, popular monthlies, among which *Missions*, our own most excellent journal, holds high rank. Not only so, but the better monthlies, having no connection with any missionary society, are discovering the inherent interest in the modern missionary propaganda. The Congregationalist says that a first-class monthly could be made from recent magazine contributions: "It would not be difficult now to make an issue of that excellent magazine mainly from articles from high-grade monthlies. For example, the leading article might appropriately be, 'Christianity in China,' by Prof. Edward A. Ross, in the *March Century*. It would be hard to find a more instructive and appreciative account of the work of Christian missions or the character of the missionaries in that country. Scribner's is printing a series on 'The West in the East from an American Point of View,' by Price Collier, and the third paper on 'Religion and Caste in India' gives a picture of religious and social conditions which ought to stir the purpose of any one who loves his kind to lift that vast aggregation of humanity to higher levels. The author yields only a grudging recognition to the service of Christian missions, but that evident fact adds emphasis to his showing of the need of the service that can break the bonds of superstition, ignorance and lovelessness that hold down India's millions. In the April Atlantic Mr. Herbert W. Horwill describes 'The New Missionary Outlook,' prompted by a study of the nine volumes of reports of the World Missionary Conference. It suggests a whole season's study for missionary concerts by men and women competent to take advance courses in missions. We might easily lengthen the list of magazines which would furnish excellent material for missionary meetings. There is rarely a number of the *World's Work* which does not contain articles that might be read to an assembly of Christians with spiritual incentive as a result. Not many sermons would be more moving than the reading of Norman Duncan's 'The Regenerate,' in the January *Century*."

The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE.

Episcopal

The Value of Protestantism.

The readers of *The Christian Century* probably never raise the question of the value of Protestantism. They see no reason to doubt that the revolt against the papacy has been a blessing to the world. In the Episcopal Church the subject is still under discussion. At the church congress held in Washington, D. C. the latter part of April, several addresses were devoted to the subject. The first speaker was the Hon. Joseph Packard of Baltimore. He said:

To the world at large the value of Protestantism has been enormous, though it is hard to measure with exactness. But applying our Lord's test and judging by fruits, can there be the slightest doubt that the Protestant nations have been in the vanguard of progress? When we look to the places where most has been done for the help of men, for the removal of time-worn abuses, for the curtailment of privilege, we shall find that they are the places occupied by the Protestants, and even where they have not themselves occupied the field they have furnished example and inspiration.

The value of Protestantism to the Roman Catholic whenever it is its neighbor has been very great. Clough, in a thoughtful poem, deprecates the influences upon the Church of Rome of Loyola. Contrast the effects of this Spanish influence on the church at its mother city with the influence upon it of a Protestant environment. In such an environment it is on a far higher plane in faithfulness to duty, in freedom from abuses, in general effectiveness, than in countries where Protestants are few.

It needs little argument to show the value of Protestantism in our own communion. If it were not of positive value it would be hard to justify our separation from Rome. Since the time of the reformation there has been a segment of its members, varying in size from time to time, who have looked with distrust upon the Protestant movement, and there is no disposition to deny them a place in this comprehensive church. It would be odious to compare the work of one school with the other. But it may be proper to ask what the Anglican Church would have been without its Protestant element, with its strong impulse toward the cultivation of personal piety and the study of God's word and its zeal for missions. We should not like to miss from our roll the names of Keble and Seymour; the names of Arnold and Washburn are no less dear and they represent a larger number, at least among the laity. A recrudescence of anti-Protestant feeling is not marked by the growth of the church.

This church will never abandon her long-established Protestant position. By the mass of her people the principles of Protestantism are well understood and are valued and so they are "inexpugnable." If any find them intolerable we will say, "Depart in peace." But we will keep our ancient heritage in a church. "Protestant against every error of man; Catholic for every truth of God."

Another speaker, Lawson Purdy, Esq., discussed Protestantism as a point of view. It is neither a faith nor a system of theology. Those who would know Protestantism must know its spirit. The speech continues:

The spirit of Protestantism is the spirit of freedom, the recognition of the natural rights of man. When men have been true to this spirit, their work has blessed humanity. When the spirit of freedom was born in Europe, learning revived, art took on new life, trade and commerce broke down national barriers and laid the foundation of peace and good-will among men.

It was the spirit of Protestantism that moved St. Chrysostom and St. Ambrose to urge freedom for slave. It was that spirit that sent the poor priests of Wycliff throughout England preaching the equality of men; that inspired the teaching of John Ball, that gave him a martyr's death and ushered in the golden age for the laborers of England.

It was the spirit of Protestantism that gave to the world the Declaration of Independence—"That all men are created equal," and later the declaration of the French Assembly—"That ignorance, neglect, or contempt of human rights are the sole cause of public misfortunes and corruption of government."

Presbyterian

A Social Confession of Faith.

The Social and Reform Board of the Canadian Presbyterian Church has drawn up a confession of faith that ought to appeal to the non-metaphysical mind. We have been railing at the makers of the old creeds because they have given us philosophy rather than religion. This new confession may be a good deal harder to obey than the older ones, but it is easier to understand. It may be that we prefer the intellectual difficulties to the practical ones. To be saved by acknowledging the truth of a series of propositions may, after all, suit us better than to be saved by doing justly and loving kindness and walking humbly before God. Here is a part of this social confession:

(1) For the acknowledgment of the obligations of wealth. The church declares that the getting of wealth should be in obedience to Christian ideals, and that all wealth must be held or administered as a trust from God, for the good of humanity. The church emphasizes the danger, ever imminent to the individual and to society as well, of setting material welfare above religious life. The church protests against undue desire for wealth, untempered pursuit of gain, and the immoderate exaltation of riches.

(2) For the application of Christian principles to the operation of industrial associations, whether of labor or capital.

(3) For a more equitable distribution of wealth. We hold that the distribution of the products of industry ought to be made such that it can be approved by the Christian conscience.

(4) For the abolition of poverty. We realize that some poverty is due to vice, idleness or imprudence; but, on the other hand, we hold that much is due to preventable disease, uncompensated accidents, lack of proper education, unemployment, and other conditions for which society is responsible and which society ought to seek to remove. We believe in the maintenance of a standard of living, so that every person shall have sufficient air, light, food, shelter, comforts and recreations to make the conditions of his life wholesome. We believe that, whenever possible, he should be led to earn these for himself and for those dependent upon him; but that when, through old age, accident, sickness or any other incapacity, the individual or family is unable to become self-supporting, society should make adequate provision for them.

(5) For the protection of childhood.

(6) For such regulation of the conditions of the industrial occupations of women as shall safeguard the physical and moral health of themselves, the community and future generations.

(7) For adequate protection of working people from dangerous machinery and objectionable conditions of labor, and from occupational disease; for such ordering of the hours and conditions of labor as to make them compatible with healthy physical, mental and moral life.

(8) For the provision by which the burden imposed by injuries and deaths from industrial accidents shall not rest upon the injured person or his family.

(9) For the release of the worker from work one day in seven.

(10) For the employment of the methods of conciliation and arbitration in industrial disputes.

Methodist

The Bible in the Public Schools.

There are good people who think religion will cease to be a force in our country if we do not have the Bible read in the public schools. If a candidate for the county superintendency of schools announces that he does not see his way clear to advocate the reading of the Bible in the schools, he will meet with determined opposition from a large number of Protestants. The Central Christian Advocate (Kansas City) thinks we are wasting our time when we try to put upon the teacher in the public schools the task of giving instruction in the Bible. It quotes the statement of an Oberlin professor to the effect that it is the business of the churches to preserve, promulgate and interpret the Bible, and it justifies the professor in these words:

We commend these statements to our people. It is high time that we cut out so much talk about the enormity of banishing the Bible from the common schools and begin to bestir ourselves to make up for the deficiency. As it is, it is like a parent foaming because the municipality does not provide a nurse for her child when it is deathly sick, and then does nothing to nurse the child herself.

In our form of government the expounding of the Bible in the public schools is not to be tolerated. To many the Bible is a sectarian book. To such there is a constitutional right to secure an injunction against such teaching to their children. To the Roman Catholics the King James version is a sectarian book. Very good. Let that pass. What does this imply? This, that those who believe the Bible is the Word of God, and as such must be taught to their children, line upon line and precept upon precept, should themselves see that it is taught—see that they teach it themselves (as mothers must know how), and see that it is taught in the church as it ought to be.

We cannot shift the responsibility of biblical instruction upon the school directors. Pshaw! We know we cannot. God did not make schools first and mothers afterwards: the reason we have to have so many helps is because these modern mothers do not have the time, or do not care to take the time, or are indifferent anyhow, being unnatural and unworthy, to see that their children are brought up in the fear and admonition of the Lord—in His "precepts" and His ways. Because this is so, we hear an uproar occasionally because the Bible is no longer read and expounded in the public schools. Such a complaint is indeed often sincere, doubtless, but in all too many cases it is only the grumbling of laziness, of those who are trying to have their children brought up by proxy, brought up by the foster parent of the state.

Why not bring up the children ourselves? Why not insist that the Church shall do her duty in this particular? Is not the part of the Church in the moral and spiritual education of the child as important, yes, as vital, to the child and the world, as is the part taken by the day school?

We simply cannot farm out motherhood. We can invent no proxy to substitute for the Church of Christ. We try to do it at our peril. There are some things we have still got to do ourselves, and religious education is one of them.

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Unity, Liberty, Charity

In the second chapter of Galatians Paul continues the defense of himself and his gospel. Had he been the reprobate some of his opponents seemed to think he was, he would not have received the endorsement of the leaders at Jerusalem. The right of Titus, a Greek, to be called a Christian was not questioned and there was no demand that the Jewish ordinances be imposed upon him. James, Cephas, and John gave to Paul the right hand of fellowship in recognition of Paul's commission to preach the gospel to the Gentiles. Paul was treated as an equal by the apostles at Jerusalem. They made no attempt to improve the message he was delivering.

The independence of Paul was demonstrated when Cephas came to Antioch. Cephas not only acknowledged that Paul was right in refusing to demand more of his Gentile converts than faith in Jesus Christ and obedience to him, he also by his conduct said that Jewish Christians were no longer under the necessity of abstaining from food forbidden by the ancient regulations. He ate with the Gentiles. But when certain came down from James he drew back and separated himself from his Gentile brethren. Then Paul took a hand in the proceedings. He was willing that Jewish Christians should be free to follow the customs of their fathers, but he sternly opposed conduct that implied the necessity or even the desirability of requiring the Gentiles to obey the law.

Both Jews and Gentiles were justified by faith in Christ, not by works of the law. Law is here "conceived of as a code of statutes for obedience to which men are on grounds of merit and apart from grace accepted by God, for disobedience to which they are condemned." The essential thing was that men should be united to Christ. Law demanded righteousness, but it did not give the power to attain unto that which it demanded. Faith in Christ which united men to him gave them power to become like Christ. Hence Christians were free from law as a means of justification. Those who observed its ceremonies were not allowed to think of themselves as meeting the requirements of God any more acceptably than those who refused to be bound by the law.

The motto, "In essentials, unity; in non-essentials, liberty; in all things, charity," is attractive, and it seems to decide questions of importance. Its ambiguity appears the moment we inquire what are the essentials. Doubtless the Judaizers had some motto equally pleasing to the ear. They believed in uniting upon the essentials. But they had their own notions of what men had to believe and to do in order to be saved. It would be possible today to pronounce the words, "In essentials, unity," etc., in an assembly composed of Roman Catholics, Protestants, Jews and Mohammedans and win applause, provided there was no indication as to what was intended by unity in essentials. The attempt to define would be a signal for war. The Jew and the Mohammedan would eliminate Jesus. The Catholic would insist upon papal infallibility. There would not be agreement among Protestants. The Unitarian and the Trinitarian stand apart. The doctrine of apostolic succession is dear to the heart of the Anglican; others repudiate it as a relic of paganism. We who believe in immersion could soon settle the question of baptism, but for some reason millions of our fellow Christians refuse to be set right.

We must not ridicule our honored motto. It is a good one. There are things in which we must agree. We may also differ with respect

to many opinions and practices and still recognize one another as brethren. Without charity there is no Christianity. But let us not imagine we are different from other men because we have adopted this motto. It is useful because of its ambiguity. Give it exact definition, and it becomes the property of the religious body defining it. As it stands, all the followers of Jesus can use it. And we may hope for the day when there will be a definition that will meet the approval of all who really belong to Christ. That day may come sooner than we expect. Aggressive materialism, the challenge of non-Christian religions, and the social problems of the age are making it more and more difficult for serious men and women to mistake purely personal and local beliefs and customs for essential parts of Christianity. We may with confidence continue to proclaim what we believe to be the basis of union, provided we do our part in the common tasks of the church. Our theories must meet the test of life. [Midweek Service, May 24. Gal. 2: 1-21; Eph. 4: 1-6; Lu. 4: 18, 19; I. Cor. 13: 1-13; II. Cor. 3: 17; Gal. 5: 1, 13; Jas. 1: 25; 2: 12.] S. J.

Seeing the Best in People

The ancient story concerning the old lady who found something to admire in every one, even going so far as to praise the devil for his activity illustrates a trait of character that is none too common. For every one who sees only the best in humanity a multitude seems blind to everything but the imperfections of their fellowmen. It is hard to be absolutely judicial. We are swayed by prejudices and governed by prepossessions. Some people are too lazy to make moral distinctions, and others fancy that they are making such discriminations when they are only exercising their natural grouchingness.

One of the familiar old saws declares that "it takes all sorts of people to make up the world." No two people are just alike, but all people are alike in being fallible. Some are better than others but not one is perfect. When we happen upon unlovely traits in those about us it is well to realize that others detect equally undesirable characteristics in ourselves. This will not promote self-admiration but it may well make us more charitable in our judgment of others.

It is impossible to avoid estimates of those about us. We can no more refrain from forming a decision as to character than as to the color of the hair or the tint of the skin. Jesus never intended to forbid such estimates. When he says "Judge not," he is warning us against censoriousness and unrighteous judgment. It is much easier to make a mistake as to the real character of an individual than as to his height. The outward man is clearly seen; the inward man may be discovered only after careful study. A single act or consecutive actions may not afford knowledge of the real character. The impressions made upon us should be held tentatively until we have opportunity to know the life in all of its manifestations. A man may appear to us to be avaricious when his real character is not that, or he may seem to be generous and that quality be almost entirely lacking. Or one may be naturally stingy and overcome it, or naturally generous and outgrow it. The character of today is not necessarily that of tomorrow. Under the stress of circumstances a man may speak a word or perform an act that is far from representing him as he is. All of these things teach the necessity of caution in our judgments.

It is especially difficult to judge justly concerning those whom we do not like. Most of us have our likes or dislikes for which we would find it difficult to give an explanation. This one impresses us favorably and that one unfavorably, and we do not know the reason. It is difficult for those for whom we have this instinctive aversion to do anything which seems to us worthy. We are suspicious of actions which in themselves are commendable and our eyes are ever open for weaknesses and faults. This harsh judgment is accentuated in the case of those who have done us an injury. Where one has proved himself our enemy we refuse to credit him with any virtues. This is carried over from the moral to the intellectual realm and we find it difficult to believe that the man who has injured us is in possession of exceptional ability even if the world at large may not agree with our verdict.

No virtue is more difficult of cultivation than that of charitable judgment, and none is more essential to the peace and well-being of the Christian church. Constantly we are coming upon illustrations of the readiness with which professing Christians catch up and publish reports detrimental to the fair fame of their brethren. If the daily press sends out a statement which reflects upon the wisdom or character of a well-known Christian minister it is almost certain that some one who claims to follow Jesus Christ will give added publicity to the newspaper reports. And this is done without any attempt to ascertain the truth or falsity of the statement. The

conscience of these scandal-mongers seems quite satisfied when they attach "it is said" to their unverified gossip. The persistence with which so-called Christian men sometimes lend themselves to the dissemination of baseless reports concerning their brethren smacks of malignancy.

Especially should the pastor cultivate the virtue of seeing the best in others. He has a great deal to try his patience. Not infrequently he is grievously disappointed in the spirit shown by this or that member of his church. Some one from whom he has a right to expect hearty and faithful support seems careless of the interests of the church. Another who is thought to be financially able to do large things in benevolence falls far short of the standard which has been set up for him in the thought of the pastor. A third blurts out some word that wounds the pastor's heart. If the pastor cannot patiently hold himself to the search for good qualities in the lives of even the most fractious and unpleasant members of his congregation he will be unable to render the largest service and will make it impossible to minister to his people as he should.

It is hardly necessary even to hint at the importance of charitable judgment among members of the same church. The whole atmosphere is determined just here. Where any considerable number of members give themselves over to criticism of their fellow-members there is strife and discord and weakness. Even one tireless fault-finder will sometimes set a whole church by the ears. Of course there is abundant occasion for criticism in every church. If we are disposed to look only at the faults of those about us we can busy ourselves indefinitely. But how much better it is for our own souls and for those with whom we are associated and for the cause of Christ as a whole if we can school ourselves to ignore, as far as possible, the delinquencies of those about us and turn to a ceaseless quest for the good that may be found in all lives.

An Interesting and Instructive Bit of Contemporaneous History

EDITORIAL IN THE PACIFIC CHRISTIAN.

The city of Santa Cruz, California, has just contributed a comparatively unimportant item to contemporaneous church history which, despite its local character, deserves to be rescued from the waste-basket of forgetfulness and filed away for future reference and meditation.

A few weeks ago an elderly lady of that city died, leaving some \$25,000 to various local religious, temperance and benevolent institutions. There was a contest over her will, but this has just been adjudicated by the courts.

Of the ten beneficiaries under the provisions of the will five of them are local churches—Baptist, Catholic, Congregational, Methodist, Presbyterian.

The bequests are sufficiently varied and generous to remove from the donor all suspicion of partisan or sectarian bias.

Now it so happens there is at the present, and has been for years, a well-organized Christian church in that city. It has a comfortable house of worship, centrally located and paid for, and is composed of men and women who will compare favorably with church members generally. Our annual state conventions have been held there for well on to a quarter of a century. So that it is impossible for anyone residing in the city to be unaware of the existence of this particular church.

All the more reason why this apparently harmless bit of history should be looked into. Why was the First Christian Church, which is quite as prominent as the others in that city, overlooked in the disposition of this wealth?

In the absence of evidence to the contrary, we are disposed to regard the donor of these gifts as a woman who had the welfare of the community at heart, and one who by the evidence of her last will and testament was above all party spirit.

All of which only intensifies our interest in knowing why one, and only one, leading church was omitted in the distribution of her property.

It may make unpleasant reading, but the truth is, in spite of the splendid, catholic Gospel we have to preach, we have not succeeded in all these years in impressing this city with the fact that we are one whit better, theoretically or practically, than the other churches. Indeed, the logic of this particular incident would seem to imply that in the public estimation we are not so good.

We believe the time has come when we should sit down calmly and dispassionately and take a good, long, square look at this and many similar untoward facts. And lest in the looking we seem to be too personal we may shift the location from Santa Cruz to anyone of a hundred other cities in the West; for this particular incident is significant only because it presents in concrete and

approachable form the attitude of a very large number of good people toward us.

Of course, there are many notable exceptions. A great many of the best members of other churches appreciate the splendid contribution we have made to evangelical Christianity; but it is the rule and not the exception which should give us concern in the present instance.

We are unwilling to believe the disposition on the part of many good people to withhold from us what is our just due is in any appreciable measure determined by actual or formal opposition to the doctrinal position we have occupied with honor for a century. So far no man has convicted us of error in this respect, and the challenge is still open to those who are without like offense to come forward and cast the first stone.

With this one reservation we leave it to each individual reader to decide for himself the precise cause or causes responsible for what appears to be studied discrimination against us in certain quarters. For the present we are content to call attention to the fact itself, and point the moral that hangs thereby.

And this is the tale and its moral. As a people we have too largely staked our case on a sound doctrinal position. Many appear to think that such a position ought to sweep us on to victory by its own divine momentum, regardless of any or all personal and ethical impedimenta.

We need to be disillusioned. Our own contemporaneous history is against us. Where one city honors us for our theory a thousand honor us for our practice. Doctrines are indispensable, but their value is always determined by their usefulness in safeguarding and conserving Christian life and practice.

The Minister's Mornings

Just now, Dr. Jowett is the most talked of minister in America if not in the world. His welcome to New York has had in it the spirit and nature of a national event. We are all proud to have this great and good man come to preach the everlasting gospel in the nation's metropolis. We like much to read in detail his welcome and what he said on that occasion. The slightest account of his doing interests a multitude mightily.

It was, therefore, with more than ordinary profit that we happened upon this item, tucked away in the midst of a description of the reception accorded him in Fifth Avenue Church.

"Dr. Jowett took the people into his confidence and asked them to let him have his mornings to himself."

This is as refreshing as it is amazing.

Think of the many sermons Dr. Jowett must already possess after fifteen years' ministry in one place. Maybe as many as fifteen hundred. Or if this estimate is too high, say a thousand. And good sermons at that. Strong sermons every one. Why, the average minister would feel himself a multi-millionaire, sermonically, and straightway would plunge into the galling grind and ravaging round of promiscuous calling, committee meetings, pink teas, dinners and all sorts of pastoral dissipation. But here comes a man with long experience as preacher and pastor who at the beginning of his new work, unabashed and with perfect candor, claims the mornings for himself.

"There is a reason," so reads a phrase in the copy of a much advertised article. Dr. Jowett is a great preacher. "There is a reason." Perhaps, yes surely, here, just here, is the reason. This mighty man takes time to think, to weigh, to reflect, to study. His messages, like the mercies of God are fresh every morning—at least every Sunday morning.

The minister, every minister, should have his mornings.

Help him to have them, brother, elder, deacon, official or whoever and whatever you are, help your minister to have his mornings to himself.

Your minister may never become a great preacher but he will become a better preacher, however good a one he may be now, if you will help him to have his mornings to himself. E. DeW. J.

—Speaking of the statement given out by the Foreign Society and the Woman's Board to the effect that no change in the practice of our missionaries in the reception of members has been made or will be made without the approval of the executive committees and the brotherhood, the Christian Evangelist says: "Such approval can only come from a change of our interpretation of New Testament teaching." Many readers of The Christian Evangelist would like to know just what passages of the New Testament as at present interpreted stand in the way of a church of Christ giving full and complete fellowship to any member of the Church of Christ who applies with proper credentials.

The Visitor

A visit to Columbia University in the city of New York, and its allied institution, Union Theological Seminary, is always full of interest, particularly to one who is concerned with the problem of higher education among the Disciples of Christ. The group of men and women we have had at these institutions has never been large, yet some very choice teachers and preachers have passed through the courses of these admirable foundations.

Columbia University has taken immense strides during the past few years. Its later buildings are admirable examples of university architecture. Its library is a beautiful structure, and the chapel in which the religious exercises of the student body are held is one of the most artistic and satisfying pieces of architecture in the possession of any university in America.

It was a great pleasure to meet a company of a dozen or more men and women who form the Disciples' Club of Columbia and Union. They were present at the Chapel service on Tuesday noon, and on the following day met for a conference of an hour in one of the rooms of the Student's Christian Association Building. Their deep and intelligent interest in the progress of activity and thought among the Disciples was an inspiration. The brotherhood will not be without leaders in its instructional and preaching positions as long as there continue to be groups of eager and prepared Disciples at Yale, Harvard and Columbia, as well as at the University of Chicago. The purposes, ideals, and point of view of all these groups are similar. They are men and women with modern conviction and modern interests. They have the keenest interest in seeing the Disciples of Christ taken seriously in the great religious world which is so ready to receive their message when once they are prepared to deliver it with sincerity and conviction.

The beautiful Quadrangle of the Union Theological Seminary is a recent contribution to the architecture of New York City and the world of scholarship. It more closely resembles the English type of building than any other American institution. It is built completely around a spacious court, and the four sides are devoted respectively to class rooms, chapel, library and student dormitories, and the residences of members of the faculty. A more complete and charming arrangement of these various accommodations could hardly be imagined. The structure is built in the Tudor style of architecture, and in its completeness of equipment seems to challenge criticism. The service rendered by the Union Theological Seminary to the cause of American religious scholarship has been notable, and never has it been prepared to do a more admirable piece of work than at the present time under the leadership of President Francis Brown and the choice men on the faculty.

It is perhaps inevitable that the University of Chicago should attract a larger number of Disciples than any other institution. Its location is closer to the heart of our brotherhood, and its equipment renders it capable of affording at least equal opportunities and advantages for graduate divinity study with those offered by any foundation in either America or Europe. In addition, the organization of the Disciples' Divinity House gives opportunities for instruction of university grade in themes related to the history, literature and purposes of the Disciples, such as cannot be organized elsewhere. Beyond this the opportunities for preaching in the churches and missions in and near the city of Chicago provide means of support for many of those at work in the institution. These facts combine to give the group of graduate students representing the Disciples a certain advantage enjoyed by our men nowhere else. Yet it is always a satisfaction, and chiefly to those interested in the Disciples' Divinity House, to know that at other institutions of learning we have groups of men and women preparing themselves for similar work, and thus taking advantage of a variety of instructional opportunities such as no one institution can provide.

On Tuesday evening, April 25, occurred the annual banquet of the Disciples Missionary Union of New York City. It was held at the Hotel St. Denis, and about 250 Disciples sat down. All of our churches in and near the metropolis were represented, especially the First Church on Eighty-first Street, of which Mr. Fisher is the pastor, and the one on One Hundred and Eighteenth Street of which

Dr. Craig is the minister. It was a pleasure to meet again so many of the New York Disciples, and to know that our co-operative work in that city is progressing so satisfactorily.

The theme of the evening was Christian Union, and it was particularly fortunate that several members of the Disciples' Commission on Christian Unity were present, including President Peter Ainslie of Baltimore, Secretary F. W. Burnham of Springfield, Ill., and Dr. Garrison of St. Louis. The guest of honor was Dr. Manning, rector of Trinity Parish, New York, one of the largest and most important parishes in the Protestant Episcopal Church. Dr. Manning is the chairman of the Episcopal Commission on Christian Union, and represents in full measure that earnest sentiment in favor of church unification which has been prominently featured in the utterances of the Episcopal Church for a generation. It is hardly overstepping the mark to say that sincere and urgent as have been the testimonies of the Disciples regarding this great theme, the Episcopal Church has been even more assiduous in its efforts to emphasize the need of oneness in the church.

Dr. Craig acted as toastmaster in his usual happy manner. He spoke of the Episcopal Church as the representative of the best traditions of our English-speaking race. It was the old home back to which the younger children, far-wandering in western and less cultured regions, delighted to come and find such welcome as the older church was offering to others in these days. Dr. Manning delivered a telling and comprehensive address upon the theme. He pointed out the fact that unity was not to be won by compromises of principles, but rather by such frank exchange of views as would lead to mutual understanding. He then outlined somewhat the reasons for the organization of the Episcopal Commission on Christian Union, and rejoiced that the other denominations, notably the Disciples and Congregationalists, were responding to the call in a similar spirit.

Peter Ainslie spoke of the apostolic church and its ideals, and outlined the familiar yet ever significant interpretation of Christian unity to which the Disciples have given their sanction for the century of their history. With rare tact and precision he made clear the problem as it presents itself to our own brotherhood, and prophesied that in the conferences that were yet to be held, and especially in the world's conference that is now planning, there would be closer approaches to the unity for which the Disciples had insistently pleaded.

Dr. Willett, of Chicago, Dr. Garrison and Mr. Burnham also took part in the program, and the meeting closed with the feeling on the part of all that it had been a splendid demonstration of the spirit of unity, and that the good feeling manifested was a fair augury of things to come.

One feature which was pointed out by the speakers must not be lost to sight. The cultivation of the spirit of fraternity by all such gatherings is admirable. Yet it must not be forgotten that so long as any denomination holds a fixed and unalterable opinion regarding any element of the Christian confession not shared by its sister churches, to that extent it presents a problem of exceptional difficulty in dealing with the perplexing theme of Christian unity.

Perhaps this fact was never better illustrated than in the New York banquet. Dr. Manning represents a church which is definitely and sincerely committed to the platform of Christian unity, yet it holds as consistently to the principle of authority in connection with church orders, and insists that the united church must accept its doctrine of the apostolic succession. This view is shared by none of the free churches, and appears to be an insuperable obstacle in the pathway of unity. To be sure, the Episcopal Church amiably and persuasively says: "You all believe that there are varieties of ministry in the church. You all hold to the sanction of ministers as leaders in the churches of Christ. Why not concede then our view, which we derive conscientiously and authoritatively from the Holy Scriptures, that the ministry gains its validity in direct succession from the apostles? Our consciences will not allow us to waive this important feature of historic Christianity." The response of the other churches, including the Disciples, is that they do not so read the Scriptures, nor have they been willing, up to the present time, to concede, even in the interest of Christian unity, the point urged by the Episcopalians in behalf of church orders.

On the other hand, there are many among the Disciples who hold an apparently rigid and unalterable conviction regarding immersion. They share with all the Christian bodies, including the Episcopalians, the belief that baptism is a valid and essential practice of the church in the admission of members. On this point there is no question raised in any of the evangelical churches. But these Dis-

ciples add to this particular conviction of their own, which they share with their Baptist brethren, regarding the form and meaning of baptism—a conviction which has dominated the practice of the whole Disciples' body during its entire history. They say to their Christian brethren of the various sects, "You are prepared to concede that the primitive baptism was immersion, but you do not hold with us that the question is a vital one at the present time. Will you not, however, for the sake of Christian unity, waive your conviction as to the subordinate nature of the particular act which constitutes baptism, and submit to immersion?" The response of the other churches thus far has been that they are unwilling to make the form of baptism a test of fellowship among Christians, and that to do so would involve a conscientious conviction as important as that which Baptists and many Disciples hold on the opposite side of the question.

It is thus seen that the principle of authority either of church orders, creeds, organizations or ordinances still vitally affects the problem of unity. If the Episcopalians can propose a method short of insistence upon their particular dogma, they will be able to absolve themselves from the appearance of inconsistency in connection with the advocacy of Christian union. If the Disciples can see their way clear to a solution of the problem of Baptism which shall satisfy their consciences, and at the same time not present an insuperable barrier to the very union for which they have pleaded, a great and desirable object will have been gained. The value of such conferences as that held in New York city lies in the fact that it compels groups of people like the Episcopalians and Disciples, both of whom still retain some remnants of the old legalism of authority, to face the problem frankly and in a brotherly spirit, and to make such progress as is possible toward a solution.

The Child Welfare Exhibit in Chicago

Exposition Throbbing With Human Interest and Attracting Thousands

BY JAMES S. KIRTLEY.

THE CHILDREN of Chicago and the surrounding communities, with their parents, friends, teachers and rulers, are having a lively time these two passing weeks, ending May 25. The Child Welfare Exhibit is open. There will be a week more of it after these lines reach the homes of their readers. None of the people involved will ever be the same afterward, for the exhibit is doing three things that will change the days for all who have gotten into it. It is revealing the children under the influence of the environment in which they live and of the agencies used for their betterment. That is one thing, and it is being done in a complete and vivid way. Then the exhibit sets forth the defects of such environment and agencies, as they are shown in the results and in a scientific study of child problems. Finally, it tries to point out the most helpful things by means of models, demonstrations, conferences, directed by leaders and lectures given by experts.

The Grown Folks Behind the Little Folks.

Either one of these tasks is a big one, but it is made easier for Chicago by the fact that New York gave a similar exposition in

legends and models and demonstrations. All one needs is to go right into the huge building and fall into the hands of one of the "explainers," who will impart wisdom with celerity and complete illumination. Let the visitor just turn to the left, on entering, and follow around and he gets into the great departments, as follows: Clubs, Homes, Schools, Libraries and Museums, Work and Wages, Recreation, Streets, Health and Laws, and Welfare Organizations. One can go any afternoon between two and four, and any evening, including Sunday. It will cost nothing, unless one happens to go on Tuesday or Friday, and then it will require 25 cents, which will be well spent.

Checking Babies and Seeing Things.

If one takes a baby, "check" him and trained nurses will take far better care of him than the parents could possibly do, while the father and mother see the sights and attend the conferences and lectures. All that one sees will fall into one of the general classes already noted. There is twice as much floor space as there was at the New York exhibit, and the day can be spent and one can come back the next day to finish his study, though a hasty glance through the whole building will give a good working idea. Then spots of special interest may be visited again.

About the first thing the visitor sees, going to the left, is the boys' exhibit. All that the clubs and other organizations are doing for boys, as such, is set forth in large placards and excellent pictures, and some living pictures in the form of boys playing in spots devoted to them. All the work done for boys by the Y. M. C. A. and the Scouts and Big Brothers and other church and philanthropic agencies is placed before the eye, emphatically and convincingly. The work for girls is exhibited in the same way. Both boys and girls will do some clever and characteristic work.

The home exhibit will be most attractive, and yet almost all the exhibits are home exhibits. In the specific home department there are object lessons in cleanliness. The most suitable kind of clothing for the different conditions of life and a classification of food are shown, so that the most ignorant may learn to choose from the groups of meats, fruits and vegetables those which are good for bone, for muscle, and so on. A model living-room gives a valuable suggestion, and a model kitchen ought to prove one of the most useful object lessons of the whole show.

In the department of civics a vast amount of well-digested data is given about work and wages, laws and their enforcement by juvenile courts, recreation in parks, playgrounds, bathing beaches, theaters and streets. Thirty-two thousand children attend the theaters each day in Chicago, mostly picture shows, which are declared to be well censored. The libraries, art galleries and museums tell their stories in artistic fashion.

The Public Schools.

It is somewhat difficult to say which exhibits are most complete, which most incomplete, or which deals with the most important interests of children. One cannot but be gratified with the careful exhibit of the city schools and especially with what they are doing. Mrs. Young, the superintendent, gave her personal attention to this particular showing. There are three features of the school work that are apt to surprise the uninformed—those that concern health, vocational and philanthropic work. There are two schools for the crippled with nurses in charge. Each school has its physician, and children whose parents are unable to secure for them the best service may have it without expense. Over 30,000 school children in Chicago have defective eyes. The school children are organized into little aid societies to help the needy children and their homes.

The city health department has an elaborate exhibit. A state-



Training Baseball and Track Athletes of the Future.

January and February. It required 300 experts three years to prepare the New York exhibit. That saved Chicago about three years, for it fell heir to the material, methods and some of the workers of the eastern city. It also saved a great deal of money. But Chicago is rich in the possession of some most public-spirited people, who, in this case, are mostly women, at the head of them being Mrs. Cyrus H. McCormick, Jr. Mrs. McCormick agreed to pay the expense of bringing on the New York material, and, when it amounted to \$50,000 instead of \$30,000 as at first estimated, she cheerfully stood by her promise.

With her are associated some of the foremost women of the city, women like Mrs. Henrotin, Mrs. Emmons Blaine, Miss Jane Addams, Miss Mary McDowell, Miss S. P. Breckinridge, Mrs. Harold McCormick, Mrs. Ella Flagg Young and a good many more. Leading men, too, are coöperating.

The method of making the exhibit is not noticeably complex and it is extremely vivid. It is founded upon photography and charts and

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Clayton looked at him in unveiled astonishment. To let pass such an opportunity for such a reason appeared to him little short of ridiculous, and he admonished bluntly but not unkindly: "Bax', don't be a fool. Who knows, maybe you'll never have such an opportunity again. Certainly not for several years to come."

Baxter glanced at his watch, observing as he did so,—"I have only three quarters of an hour to catch my train, and I have a little shopping to do in the meantime."

They parted at the corner of Fifth and Vine Sts., and Clayton, as he turned away, called back: "Old man, if you turn this down, I'll never forgive you."

Baxter went directly to the Gibson House writing room where he sat down at a table and wrote this note:

"Cincinnati, May 8, 1907.

Dear Mr. Waller:—Permit me to thank you again for your generous hospitality and many kindnesses. This has been a visit I shall never forget. Everybody was so good to me and I fell quite in love with 'Old Calvary.' But I must write you now, what I feel you are not quite prepared to receive, at any rate, not so soon. I feel myself unable, under any consideration, to accept the call so cordially and unanimously extended me yesterday. Please consider this decision as final.

My kindest regards to your wife and daughters.

Most fraternally yours,
Baxter Wakefield.

Hon. Alanson Waller."

Addressing the envelope to Mr. Waller at his place of business, he sealed and stamped it and was on the point of dropping it in a letter box when he suddenly checked himself, put the letter in his pocket and sat down again.

"After all," he mused, "maybe I'm hasty in writing this today. Not that I'll change my mind, but it would be more courteous if I waited a few days before informing Mr. Waller that I'm not coming. Besides it's only fair to Mattie to talk it over with her first."

The time was short and having decided not to mail the letter now Baxter made haste to get his baggage from the check-room. Then he visited one of the large stores where he made some purchases for Mattie that for the time, quite got his mind off the painful topics of the afternoon. At 2:15 he was on his way to the station, carrying his head high and feeling quite strong and self-reliant.

At the entrance to the depot he passed a news stand and instantly there flashed through his mind Jeff's reference to the item about Rossman. He stopped and asked the news dealer if he had a copy of Sunday's "Enquirer" left. The dealer after a short search beneath the counter found a copy which Baxter bought and tucking it under his arm he purchased his ticket and boarded the train.

Seated in the parlor car and homeward bound, Baxter lost no time in hunting for the news item that Jeff had spoken about. Nor was he long in finding it. On the second page and in the third column a familiar name at the top of a paragraph caught his eyes and held them. Very deliberately he read the paragraph through.

"MCMULLEN TO LOSE PROF. ROSSMAN. Noted Teacher to Leave Seminary, Where he Was Considered a Fixture.

Goes to Stafford University.

Louisville, Ky., May 7. The resignation of Dr. Harmon Rossman, for ten years Professor of Sociology in McMullen's Theological Seminary, of Chicago, was made public today. Dr. Rossman offered his resignation several weeks ago to the trustees of the seminary and it was accepted but not announced at that time. Dr. Rossman resigned to accept the head of the Sociological department at Stafford University, this city, where he will receive an increase of \$3,000 per annum in salary, besides a year's leave of absence to be spent abroad for the purpose of research and study. The securing of Dr. Rossman by Stafford University is said to be the first of several such steps to be taken in the near future that will result in bringing to this institution a faculty of distinguished and brilliant scholars.

"John B. Stafford, the multi-millionaire Tobacco Trust magnate, who endowed the institution which bears his name, with a million dollars, is expected soon to supplement his original gift with another million."

Baxter laid the paper on his knees. A colored porter was just passing through the car. The young minister reached out and touched his arm. "Wait a minute, porter," he exclaimed. "What is our next stop?"

"Lawrenceburg, Indiana, suh."

"Could you mail a letter there for me?"

"Sure, suh, there's a letter box on the station platform, suh."

Baxter handed him the letter which less than an hour before he had written under such great stress, and slipping a quarter into the big brown palm he said rather soberly: "Don't you forget it, now."

"Deed I won't, captain. This lettah'll sure go all right," and the negro grinned broadly as he pocketed the coin, and disappeared into the next car, carrying Congressman Alanson Waller's letter in his hand.

The newspaper slid from Baxter's knees to the floor but he did not pick it up. Instead he looked out of the open window at the passing scenes of suburban life; the well-kept lawns set off with flower beds of white, yellow and scarlet; the beautiful homes with wide porches where ladies dressed in white sat reading. Occasionally he caught a glimpse of less favored spots where the houses were small and mean, where scores of grimy children played noisily in grassless yards; then, turning his head, he saw through the windows across the aisle the broad and majestic Ohio and watched with a moment's interest a tow boat worrying a fleet of empty barges up stream. Beyond were the lorty Kentucky hills lovely in dark green foliage and on these his eyes rested until the train bore away from the river and began to bisect the fertile valley of the Miami.

As the green hills and the river faded from his view, Baxter suddenly lost interest in the landscape. He took from an inner coat pocket a thin leather book larger than the ordinary cardcase and from this he brought to light a photograph which he placed face downward on his right knee. Carefully replacing the leather book in his coat he picked up the picture, and threw it quickly out of the window.

"Mattie won't have any further occasion for jealousy, I guess," he said.

THE END.

The two first-class battleships authorized by the last session of congress will be about equal in strength to the battleships Texas and New York, now in process of construction, and which will be the most powerful ships in the navy. According to tentative plans, the two additional vessels, yet unnamed, will have 10 14-inch guns arranged in four turrets. Two of the turrets will contain two guns each, while the other two turrets will be armed with three guns each. The displacement of the new ships will be 27,500 tons each. These vessels will be the first in the navy to have three guns in a turret.

Monday Moods

Eugene Field in compliance with the request of an admirer once wrote for publication a catalogue of his special likings. Under the caption of "What I Like Best to Do" he wrote: "Read in bed." I confess to a fondness for the same sort of pastime. I like much to read sitting up in bed. Mind you, I say sitting up, not lying down. The latter is a very bad habit. The former is not.

Directly over my bed there is a gas burner that gives me the best of reading light, making book or magazine page beautifully clear and legible. There is a book rack close by, upon whose shelves lie volumes within easy reach as I recline, bolstered up luxuriously by a couple of pillows. Thus equipped I turn, affectionately, many a storied page.

Of late for this reading abed I have been enjoying the diaries of Samuel Pepys and John Evelyn. These volumes make exceedingly good reading for an odd hour of pleasure and profit. One can begin anywhere and leave off at any place. They are chatty, witty and decidedly entertaining. Pepys was a good deal of a gossip and the fact that he did not write his diary for publication affords excuse, perhaps, for some items that he records. He was a great church goer, though not especially religious. Then, too, he was something of a sermon taster. Here is one of his "Lord's day" entries taken at random:

"To church myself and wife where the dunce Merton of St. Martins, Westminster, did make a very good sermon, beyond my expectation."

Here follow two others:

(Lord's Day) "To church where a dull doctor, a stranger, made a dull sermon."

(Lord's day.) "To church where Mr. Mills made an unnecessary sermon upon original sin, neither understood by himself nor the people."

John Evelyn was a contemporary and friend of Samuel Pepys. Both were men of mark, and stood high in the estimate of the king and his court. But Evelyn was a much more sedate and religious character than Pepys. Evelyn's diary records the thoughts and doings of a most gracious gentleman and a humble follower of the lowly Galilean. The following extract is but one of many similar showing the man's intensely religious nature.

"Went to London on purpose to hear that excellent preacher, Dr. Jeremy Taylor, on Matt. xiv: 17 showing what were the conditions of obtaining eternal life; also concerning abatements for unavoidable infirmities, how cast on the accounts of the cross. On the 31st I made a visit to Dr. Jeremy Taylor to confer with him about some spiritual matters using him thence-forward as my ghostly father. I beseech God Almighty to make me ever mindful of, and thankful for his heavenly assistance."

I recommend these two diaries (I have them each in two volumes, Everyman's edition) to all who enjoy literature of this kind as supreme examples of the diarist's art. The entertainingness of these books is the lesser feature, for as one reads their bright pages he gets a far insight into the English court life of the middle seventeenth century that is as valuable as it is fascinating.

My closing paragraph is the last entry in the first volume of Evelyn—a thanksgiving for deliverance from the awful plague that stalked through London's street in 1665. "Now blessed be God for his extraordinary mercies and preservation of me this year, when thousands and ten thousands perished and were swept away on each side of me, there dying in our parish this year 406 of the pestilence."

I may have something further to say of these diaries at another time.

E. DeW. J.

The Fraternal Spirit of Thomas Campbell

Disclosed in Newly Discovered Records in Ireland

BY ERRETT GATES.

The series of articles by Dr. Gates, dealing with the early days of the Campbells, father and son, in Ireland and Scotland, has been one of the most interesting and valuable features of *The Christian Century* during the past year. The author, a professor in the Disciples Divinity House of the University of Chicago and also a member of the faculty of the Divinity School, has been spending the year in Scotland and Germany, studying especially the history of the Reformation in those two countries. He will be returning home in two weeks and will be welcomed by an especially arranged Disciples' Ministers' Meeting on Monday, June 4, at the Hyde Park Church, close to the University. At 10:30 a. m. Dr. Gates will speak. Luncheon will be served in the University Commons, and a session will be held at 2 o'clock with other speakers. Ministers round and about Chicago are invited to spend the day in company with Chicago pastors, and such church people as choose to come will be cordially welcome.—THE EDITORS.

One of the most important discoveries which it was my good fortune to make concerning Thomas Campbell, while I was in Ireland, was as to his participation in the organization and work of the "Evangelical Society of Ulster." It came through my correspondence with the Rev. W. T. Latimer, of Eglisish, Ireland, who has written a history of the Presbyterian Church of Ireland, and, as I have reported before, was of inestimable service to me in my quest for literature.

He referred me to a sermon on "The Great Necessity of Itinerant Preaching" "delivered in the new meeting-house in Armagh, at the formation of the Evangelical Society of Ulster, on Wednesday, 10th of October, 1798," by George Hamilton, printed "with a short introductory memorial respecting the establishment and first attempt of that society." Not the sermon, but the "Introductory Memorial," contains the material that gave me a thrill of joy when I read it over.

Events Leading to the Sermon.

The events which led up to the occasion on which this sermon was preached were as follows: "A few ministers and lay-brethren (of various denominations) being assembled at Armagh, on a sacramental occasion," this question was made the subject of a sermon by George Hamilton: "Is there anything practicable by us, in order to our more extensive usefulness, in spreading the glorious Gospel?" "After prayer, and much serious conversation on the subject, it was judged proper to call a meeting, to be held in Armagh, on the 10th of October, next; and that in the meantime, a circular letter be prepared, in order to be addressed to evangelical ministers, and private Christians of every denomination, requesting their attendance." This preliminary meeting was held Aug. 20, 1798, and the circular letter sent out to "Christians of every denomination," follows and bears the same date.

Stimulus of Movement.

The stimulus to this movement came, as the letter acknowledges, from England and Scotland. Whitfield and the Wesleys, a little earlier in England, and Rowland Hill, their successor in the work of widespread popular evangelism, and the Haldanes in Scotland, had set the example. The letter begins: "Sir: Your attendance is requested at a meeting to be held in Armagh, on Wednesday the 10th of October next, at eleven o'clock in the forenoon; to take into consideration the low state of Religion in this country, and to assist by your presence and counsel in forming a society for the purpose of having the Gospel preached in those Towns and Villages which are destitute of it." "These important objects have occupied the attention of the Lovers of Christ—in America—in England—in Scotland—and other parts of Europe."

Thomas Campbell at the time this letter was sent out lived at Hamilton's Bawn, and



Professor Errett Gates.

was pastor of the Seceder church at Ahorey, about ten miles from Armagh. He received one of these letters. "At length the day appointed arrived; and although there happened a great fall of rain, still a considerable number of people with about thirteen ministers of four different denominations had the pleasure of assembling on the occasion. The public worship was conducted in the following manner. The Rev. George Maunsel, Rector of Duncree, began with the reading of 1st chap. of Haggai; and then gave out the latter part of the 90th Psalm. The Revd. Thos. Campbell, pastor of the Anti-burgher Congregation of Ahorey, then prayed; after which . . . the following discourse was delivered."

A Society Formed.

The narrative goes on to say that the assembly was then dismissed by prayer, and called to order for a business meeting. Mr. Hamilton read a sketch of a plan "previously digested." "A committee of 5 persons was then appointed, who having retired to the Vestry, made some little alterations on the plan proposed, expressed their approbation, and returned it to the examination of the meeting." The "plan" or constitution of this society called for "a committee, chosen annually, consisting of five ministers and seven laymen," to transact its business. Thomas Campbell was one of the five ministerial members of this first committee, and his name appears in the list of 115 subscribers to the support of the society, as follows:

"Rev. Mr. Campbell, Hamiltonsbawn, 11 shillings, 4 half-pence."

Before seeing the constitution of this society, my eagerness to read it was sharpened by a statement in a letter from the Rev. Mr. Latimer. We made an author's exchange of histories, and after reading the plan of the Christian Association of Washington he wrote me as follows:

"The more I reflect on the matter, the more I am convinced that the first foundation stone of the church of the Disciples was laid at the meeting in Armagh on Monday, Aug. 20, 1789, and the second on the 10th of October, 1798, when the 'Evangelical Society of Ulster' was formed."

Two Unity Societies Compared.

Mr. Latimer doubtless had in mind the resemblance of the "Evangelical Society of Ulster" to the "Christian Association of Washington." And, indeed, the resemblance is not superficial. The constitutions of the two societies should be read together. Here are the most relevant articles of the Ulster Society for such a comparison:

"1. This Society shall be called the Evangelical Society of Ulster.

"2. The object is, to make the Gospel known in those towns and other places where it may be judged necessary; by introducing the preaching of the Word, setting up prayer-meetings, distributing Bibles and Evangelical tracts among the poor.

"3. That a Committee shall be chosen annually, etc.

"4. A Treasurer and Secretary, etc.

"5. The Committee shall correspond with Evangelical ministers, and request them to preach in adjacent villages, as they have opportunity; and the expenses incurred by such occasional labors shall be defrayed by direction of the Committee. (Thomas Campbell was a member of this committee.)

"6. In all meetings of this Society, Love shall be the prevailing principle; and all controversies whether political or religious, carefully avoided.

"7. Every missionary to report his work.

"8. Directions as to Members' dues.

"9. The Missionary Societies, formed in Great Britain, and elsewhere, justly merit the warmest acknowledgments of this Society; and we desire heartily to coöperate with them, in their unparalleled exertions, to make the Gospel of Christ known throughout the world. (T. Campbell here subscribed to the principle of foreign mission work through societies.)

"10. As soon as the funds will admit, the Society will employ one or more Itinerant Preachers, who shall be duly qualified for the work.

"11. A general meeting of society annually, etc.

"12. It is the wish of this Society, to unite with approved Evangelical Ministers, and private Christians, respectable in their moral conduct, and of every denomination."

Unity a Realized Fact.

Those familiar with the Declaration and Address will miss from this constitution one or two ideas fundamental to the former: the appeal for union among Christians, and to the teaching and example of the New Testament. But Christian unity was a realized fact in the membership of the Ulster Society, as it was also in the Christian Association. These seem to me to be the chief points of resemblance between these societies:

1. Their membership was interdenominational.
2. Their object was the preaching of the Gospel, distribution of Christian literature among the people and the support of a pure, evangelical ministry to accomplish these ends.
3. In very general outline a resemblance in the organization of the societies.
4. The appeal to brotherly love and Christian fraternity.
5. The freedom of the societies from any ecclesiastical alliances or subordinations.

Campbell's Training School.

The significant fact in all this is, however, that Thomas Campbell took an active part in this union movement. Here began with him the exercise of that large, sweet Christian fraternity which was the direct cause of his break with the Seceder Presbyterians in America, and the indirect cause of the beginning of the Disciples of Christ as a distinct movement in American Christianity. Let it be proclaimed that, until there shall not remain the shadow of a doubt, it was breadth not narrowness, the spirit of all-inclusive fraternity, in the soul of Thomas Campbell, that gave them being. He was in Washington, Pa., what he was in Ahorey, in the Christian Association, what he was in the Evangelical Society. He intended the fellowship of all Christians, on the sole condition of the manifestation of Christian character and love alone as the "cement" of the union. Such were the conditions of fellowship in the Ulster Society, and such also in the Washington Association. The Evangelical Society of Ulster evidently did not fail of influence on Thomas Campbell; it was his training school. Here he began to touch hands with all other Christians in beneficent service, and learned to ignore denominational boundaries.

A Further Quotation.

At the risk of unduly lengthening this report, I cannot forbear a further quotation from the introduction to this pamphlet, which has all the marks of a quotation from Thomas Campbell's Declaration and Address. It will be seen how fully saturated the atmosphere of the Evangelical Society was with the circle of ideas pervading the Christian Association of Washington:

"When we view the very candid and explicit manner in which the designs of our society have been detailed in their address, published some time past, we are indeed surprised to hear that any man should consider it as inimical to the outward distinctions which prevail among us. Surely such a deduction must result from too superficial an attention to the address now mentioned. Have we not there solemnly disclaimed all intention of interfering directly or indirectly with the internal arrangements, or distinguishing peculiarities of any Christian denomination?" "What, we would ask, are the sibboleths and shibboleths of sects and parties, compared with the extensive spread of the Gospel?" "We seek not our own, but the things of Christ; and if he be exalted, let forms crumble back into their original chaos, and distinctions among Christians be obliterated and forgotten."

"But it has been asked, 'How can you associate with persons of other denominations, in

a consistency with your solemn vows and engagements?' We reply: As for ourselves, we are not conscious of being under any solemn vows or engagements that should preclude us from doing the Lord's work in conjunction with his faithful and approved servants of other denominations. And we add: if there are any such anti-scriptural vows, or engagements amongst us, we refuse to recognize their obligation. Our ideas on this subject coincide with those of a truly great man, yet living, whose sentiments on this occasion, we are happy to quote, 'If a party exists in the religious world, so constituted, that its members can not consistently unite in doing good with any but those of their own communion, that party is certainly Anti-Christian; for the disciples of Christ

have but one Master, and all are brethren."

Many of the foregoing phrases could be paralleled from the Declaration and Address, in idea if not in word. As far as the Disciples had an existence in the Christian Association of Washington, the assertion of Rev. Mr. Latimer that the "foundation stone of the church of Disciples was laid" "when the Evangelical Society was formed" seems borne out in these quotations.

The pamphlet which contains these materials concerning the Ulster Society and Thomas Campbell is very rare and long out of print. I know of only two copies: one in the library of Queens University, Belfast, and one in the library of Lough Fea, County Monaghan, Ireland. I obtained a type-written copy from the one in Belfast.

HER SILVER ANNIVERSARY

BY SUSAN HUBBARD MARTIN.

The day she had been married twenty-five years, she looked across at her husband. It was at dinner and the table was set with her usual care. There was a glass of late nasturtiums in the center of the table, and the cloth, though coarse, was white and spotless. At each of the two plates was a black-handled knife and fork and pewter spoon. Opposite her sat her husband, Ephraim Vaile.

"It is twenty-five years today since we were married, Ephraim," she announced, handing him his coffee.

He looked up from his plate.

His eyes under his beetling brows were a trifle more severe than usual.

"It's long enough," he answered grumbly.

Abby Vaile's sensitive face flushed.

"Yes, twenty-five years is some time," she replied gently.

There was a silence.

Then she stirred a little in her chair.

"Seems as if," she went on more timidly still, "seems as if, on my silver anniversary, I might have a silver spoon. I haven't one piece of silver, Ephraim. If I could just have one spoon—"

She hesitated.

"Things don't taste as good out of a common one," she concluded lamely.

"A silver spoon!" cried Ephraim Vaile contemptuously. "What does it matter what kind of a spoon you have so you have something to put on it. We always have enough to eat."

"I think," he added somewhat pompously, "that for twenty-five years I've done my part pretty well. You've never gone hungry yet."

"Not for temporal things, perhaps," replied his wife quietly.

"Temporal things, what other kind of things are there?" he demanded. "They're all the things I know about or anybody else for that matter. You've always been one to have your head in the clouds, Abby," he went on with increased severity. "Common articles never were quite good enough for you. I'm not troubling my head over silver spoons."

He rose from his chair.

"I'll be in the south lot all afternoon," he said. "If anyone comes you'll know where to reach me."

He went out heavily.

Abby followed him.

"Aren't you going to kiss me on my anniversary, Ephraim?" she asked humbly.

He looked at her about to say something harsh but his better nature restrained him. For once, he had no retort ready. He actually kissed her.

Abby went back to the table—sat down, leaning her face on her hands. And this was her anniversary. Her silver one. And she

had not received even that long, coveted silver spoon.

Well, Ephraim was just as he was. She would have to give it up. After twenty-five years it was too late to expect anything of him. But today, somehow, things looked darker than usual. Middle age was passing, soon she would be old and perhaps there would never be that silver spoon after all. She sighed heavily, then rising, she began to clear away the dinner things. As she did so, she heard wheels approaching. She looked out.

"Why, it's the postman," she cried brightening a little. "Wouldn't it be nice now if I could just get a letter on my anniversary. Perhaps some one will remember after all. If I'd had any children, they would have thought of it," she whispered, "but—"

She sighed again.

There had never been any small, rosy faces in the old farm house. Abby Vaile's arms had always been empty.

She hurried out to the gate.

"How are you, Mrs. Vaile," cried the genial man of the rural free delivery. "Nice day for October, isn't it? But then October always is a nice month."

Abby smiled.

She looked almost girlish in her gray gingham gown. Her smooth hair was brushed back into a luxuriant knot behind. There was a soft color in her cheeks.

"I think so, too," she answered.

"I was married in October," she added shyly.

"Were you now," answered the good man.

"Yes, and its twenty-five years ago today."

"You don't say so. Silver anniversary—eh? Well, you have my best wishes for twenty-five years more. There ain't everybody so pleasant and cheerful spoken as you are. I've a letter, ma'am, for you and a pack. Wouldn't be surprised if it was a present."

Abby smiled.

"I would. I've nobody belonging to me but a sister and I haven't seen her in over twenty years. She lives in New York City."

"Well, here they are," and over the wagon-wheel he handed to her a letter and a long, slender package.

"Thank you, so much."

She hurried with them into the house. She opened the letter first, glancing at the signature.

"It is from Lucy," she cried wonderingly, and then she read it.

"My dear Abby," it ran:

"It is borne in upon me that your silver anniversary comes the 20th of this month, and to show you that I have neither forgotten you nor the day, I am sending you a little gift for the occasion—a silver knife

and fork and spoon. They are solid and are the very best I could get in New York City. You will find on each one your monogram, A. T. V., for Abby Temple Vaile—bless her, my dear sister. I trust you will forgive me my long periods of silence, but I have resolved lately never to let so long a space of time intervene between our letters again. We are the only two left, and we ought to keep in touch with each other better. My kindest regards to your husband and much love to yourself.

Dearest Abby, we were girls together. I do hope the years have been kind, and that you are comfortable and happy. My daughter, Alice, the only one I have, is with me at present, and she sends a silver spoon on her own account. Hers is marked with only one letter, "V," so you will readily know it. She joins with me in love to you.

Now Abby, dear sister, let us hear from you soon.

Your affectionate sister,
Lucy Temple Abbott."

The tears were running unheeded down Abby Vaile's cheeks.

To think that Lucy had remembered her—and Lucy's daughter, whom she had never seen. Her hands trembled as she untied the stout fastenings on the slender box. She looked at the white tissue paper with which the box seemed filled, then she lifted out very reverently, the first article. It proved to be a delicate silver fork, beautifully engraved as Lucy had said. There was her monogram, "A. T. V." The next package revealed a knife of like pattern as beautiful as the fork. Then the last, two exquisite spoons. The very things she had been longing for.

She laid them out on the coarse cloth, and then somehow, the common, white dishes were forgotten, the limitations and deprivations of her life faded quite away—the hard work and the drudgery and all the ordinary things with which her life was hedged, all had vanished. She was smiling

softly at the shining silver that lay before her. That aesthetic part of her that had been starved for twenty-five years had something now. Something to feast on every day. Dear, dear Lucy and Lucy's daughter. To think even she remembered her.

She forgot all about the unwashed dishes. For one lovely hour she entered into a new world. An hour peopled with beautiful things and lovely happenings.

All at once, she remembered. With flushed cheeks she picked up the beautiful shining silver and laid it against her cheek.

"How I love you," she whispered.

Then she smiled.

"Ephraim can have a silver spoon, too, even if he doesn't care for it. But he will, I know he will, when he sees this."

She smiled again.

"I can have the minister to dinner now," she said.

Hymns of the Early Church

Beginnings of Christian Praise in Eastern and Western Churches

BY MEADE E. DUTT.

When the ancient Greeks composed a lyric poem which was sung or recited in honor of a god, hero or famous man, they called it a "hymn." Such hymns were recited on joyful, mournful or solemn occasions.

Why do Christians sing hymns? It is the lyric expression of a devout and grateful soul. This custom is, however, much older than Christianity. The earliest literary records of the Indo-Germanic race contain a book of hymns, 1022 in number. The date of this Rig-Veda is assigned as 1500-500 B. C. Deep religious feeling has always expressed itself in some form of song. Christianity grew up under the influence of both Greek and Jewish civilization both of which peoples are noted for their poetry. It is to be expected, therefore, that both left their mark upon the hymnody of the church. As the church grew through her period of "adolescence" and came to have more time to formulate a liturgy and a ritual, it is but natural that she should adopt hymns from classic sources and it is to be expected she would create a lyric literature peculiarly her own.

The Hymnody of the Apostolic Age.

It is to be expected that the young church composed largely of Jews would adopt the Hebrew psalms so far as possible and this they evidently did. What the hymn Jesus and his disciples sang after the supper, or what the hymns Paul and Silas sang in the Philippian dungeon, we have no means of knowing. We know Paul commended the singing of psalms and hymns and spiritual songs as helpful to the development of Christian character.

As the Greeks were a music loving people and used hymns so extensively in their heathen worship, we can easily understand how Christian worship with its spiritual songs and odes would fit into their religious life. Probably some of the more spiritual lyrics of the heathen faith were rewritten and filled with the Christian spirit and sung in the Grecian churches. With the love of hymn and melody the Greek had, it is not to be supposed he would be long without them in his worship, especially after his favorite apostle had given his consent and approval.

There are in Paul's epistles several passages which are supposed to be extracts from original hymns of the apostolic age.

Eph. 5: 14.

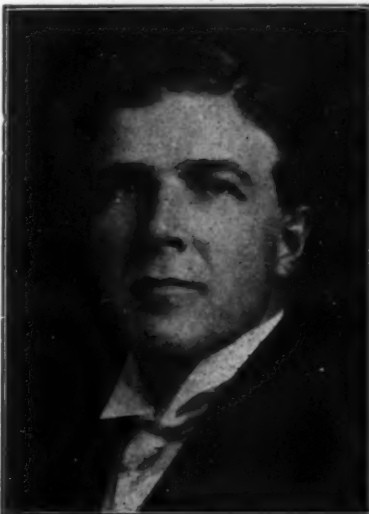
Awake thou that sleepest,
Arise from the dead
And Christ shall shine upon thee.

I Tim. 3: 16.

He who was manifested in the flesh,
Justified in the spirit,
Seen of angels,
Preached among the nations,
Believed on in the world,
Received up into glory.

The thanksgiving prayer of Acts four seems to be a blending of a hymn with Psalm two.

Oh, Lord, thou didst make the heaven,
And the earth and the sea,
And all that in them is:
Who by the Holy Spirit



Rev. Meade E. Dutt.

By the mouth of our father David didst say:
"Why do the Gentiles rage"
And the peoples imagine vain things?"
The kings of the earth set themselves in array
And the rulers were gathered together
Against the Lord and his anointed.

This was either recited or sung by the whole company for "they lifted up their voice to God with one accord and said," etc.

There is an ancient hymn that was sung in the early church at the lighting of the evening lamps. It has passed down through the centuries to our own time and is still used in the daily service of the Greek church. It was originally written in Greek by some

unknown author and is believed to have been used in the church as early as A. D. 50. The Apostle John may have joined many times in singing it. Of it Wm. H. Parker in his "Psalmody of the Church" says: "It is undoubtedly the oldest metrical hymn extant." The translation reads:

Hail, Jesus Christ, hail gladdening light
Of the Immortal Father's glory bright!
Blessed of all saints beneath the sky
And of the heavenly company.

Now, while the sun is setting,
Now while the light grows dim
To the Father, Son and Spirit
We raise our evening hymn.

Worthy thou while time shall dure
To be hymned by voices pure,
Son of God, of life the Giver
Thee the world shall praise forever.

There is another hymn of this period written by Titus Flavius Clement. One verse of Dr. Dexter's translation reads:

Shepherd of tender youth
Guiding love and truth
Through devious way,
Christ our triumphal king,
We come thy name to sing,
And here our children bring
To shout thy praise.

As the Christian faith spread among the Gentile races it is but natural that they should adopt the lyric poetry already there or that the new church would create a lyric literature having Christianity for its inspiration. They probably did both. The national temperament of the people had much to do with the kind of hymnody they produced. The freedom and enthusiasm of the west produced hymns of that character while the hymns of the east were naturally dreamy and mystical. Neither do we expect the German to produce a type of literature like the Italian. Some will be heavy and often sluggish, others will be bright and imaginative. Some churches might use an adaptation of the Hebrew Psalms if they served the purpose, but they would be likely, very soon, to construct a hymn after their own ideas of praise. As the church spread east and west it came in contact with two types of civilization and two types of thought. The whole religious nature of the Oriental

(Continued on page 23.)

The Moral Leaders of Israel

BY PROFESSOR HERBERT L. WILLETT

Section XXII. Micah and Social Justice

May 28. Text for Special Study, Micah 3.

QUESTIONS.

1. Why is it that so little is known of most of the Old Testament prophets?
2. Is there any reference to Micah outside the book that bears his name?
3. What would seem to have been the esteem in which he was held?
4. Was Micah a city man or a farmer?
5. How does he contrast in this regard with Isaiah?
6. Where did he live?
7. What was the character of the region in which his home lay?
8. In what problems of the time was Micah chiefly interested?
9. What was the character of the social problem in the country districts in Micah's time?
10. What sins did he denounce in the conduct of his countrymen?
11. What threatening events did Micah discover upon the political horizon?
12. In what regard did he hold the popular preachers or prophets of his time?
13. What sins did he charge against them and other leaders?
14. Did the people prefer the preaching of a man like Micah or that of the ordinary type?
15. What event did Micah foresee beyond the scope of Isaiah's messages?
16. What sequel did he believe the future Babylonian captivity would have?
17. What difference is noticed in the tone of the last two chapters of the book?
18. What is the greatest utterance in the book of Micah and what contribution does it make to the spirit of religion?

1. THE PROPHET MICAH.

It is our misfortune as students of the prophetic activities of ancient Israel that so little is recorded regarding these great moral leaders of the nation. The books which contain their messages to the people give only the scantiest notes of a biographical nature. We are almost entirely dependent for our knowledge of the greater number of these men upon the allusions made in their sermons to current events. They were by no means concerned to record the story of their own lives. To interpret the will of God to the nation was their supreme task. They cared nothing for the reputation or the honors of literary work, nor even of popular leadership. In consequence, their lives have to be constructed as far as possible out of the scanty materials afforded by the books which bear their names, with an occasional

assisting reference in the prophetic records of Samuel or Kings.

This is the case with Micah whose message to Judah forms our present study. Although he was a contemporary of Isaiah, neither prophet refers to the other, unless we suppose that the quotation found in Isaiah 2: 2-4 and in Micah 4: 1-3 is taken by one of them from the utterances of the other. More probably, however, it is quoted by both from some earlier oracle. However, there is an interesting reference to Micah in the utterances of the Prophet Jeremiah a century later. When that prophet's life was threatened in the reign of Jehoiakim, some of the elders of Israel cited the precedent of Micah, or Micaiah as he is there called, who had prophesied in the days of Hezekiah that Zion should be plowed as a field and Jerusalem should become heaps. The fact that Hezekiah did not resent these words of the prophet Micah seemed to them a sufficient reason for similar tolerance toward Jeremiah (Jer. 26: 16-19).

While Isaiah was a man of the city, as all his allusions and figures of speech proclaim, Micah belonged in the country. His home was in Moreshethgath, a village on the slopes southwest of Jerusalem. As its name implies, his village was not far from the ancient Philistine city of Gath, which by this time had become a possession of Judah. Past the town there ran several of the main roads leading to the Philistine plain and to Egypt. Micah may well have had opportunity to see the expeditions passing in the raids of the neighboring tribes upon Judah, and even the larger expeditions from Egypt and Assyria as they made their way past the place. To a considerable extent Micah shows acquaintance with the world politics of his day. He knew of the downfall of Samaria, and believed that Jerusalem was only postponing her time of destruction for a few years.

2. THE SINS OF JUDAH.

Isaiah, the statesman and prophet of Jerusalem, was deeply interested in the political movement of his time, as they bore upon the position of Judah among the nations. He was sensitive to the sins of the different classes in the capital, and held them up to condemnation. But the attitude of Micah was somewhat different. He lived not in the capital, but in a small town in the provinces. He was a man of the people, perhaps a farmer like Amos. At any rate he felt keenly the oppressions under which the men of his own class groaned. The social system of the age seemed to place an irre-

sponsible power in the hands of the land-owners and wealthier men. These heads of the nation, the owners of large tracts of land, probably lived in the larger cities. From the labor of their tenants and dependents they drew the rich incomes which maintained the proud and luxurious establishments of the capital.

The result was a system of oppression and injustice that ground the people of the lower classes to the last degree. They were stripped of their possessions until it seemed that even their very flesh was torn from their bones. The rich practiced cruel devices to add to their holdings, and gave no thought to the welfare of their dependents (2: 1-3). If men of insight protested against such conditions, they only awakened resentment on the part of those they rebuked. Micah felt the sting of this unhappy condition. He insisted that his words would do good to those who were upright in heart but who could expect the message of a fearless and discerning prophet would be welcome to men so unjust and heartless? The only preachers acceptable to such a generation would be such as spoke smooth and condoning words to the sinners of Judah (2: 6-11).

3. MICAH'S MESSAGE OF WARNING. (Micah 3)

Chapter three of this book is perhaps as good an example of Micah's preaching as is afforded in their brief collection of his oracles. He addresses himself to the leaders of the nation, denouncing their cruelty and injustice toward their weaker brethren. Their conduct reminds him of those who with cannibal instincts boil and devour the flesh of their fellowmen (3: 1-3). How can such a people as this expect divine protection in the hour of their approaching peril? He has not watched the movement of events without knowing that Assyria is soon to reckon with the nation. That reckoning will be the proof that God can use even a heathen nation as an instrument for the chastisement of his own unrepentant people.

Then he turns to the denunciation of the popular preachers who are interested only in their own profit. They have no vision nor insight. Such men can afford no guidance to the people who depend upon them. They are the false prophets who are preaching the commonplaces of religion in terms adjusted to an earlier age. They are not willing to pay the price of a present message from God. In contrast with them Micah declares his own competence, as dowered with the spirit of Jehovah and prepared to speak to the people the message that it ought to hear.

The crimes of the selfish priests and pro-

The Moral Leaders of Israel is a Sunday School course for Young People's and Adult Bible Classes. It will continue throughout the year 1911. The publishers of THE CHRISTIAN CENTURY will supply classes of six or more with weekly copies of the paper containing these lessons, at \$1 per year for each copy, or 30 cents per quarter. The class members will receive in addition to their Sunday-school lesson all the rich things provided every week in THE CHRISTIAN CENTURY. The papers distributed to the class on Sunday will contain the lesson for the following Sunday. Orders should be sent through the regular Sunday-school Treasurer if you wish to pay quarterly; or you may deal directly with the Publishers, enclosing remittance at the rate of \$1.00 per year for each copy ordered. Be sure and give name of teacher or class member to whom papers shall be sent for distribution.

phets of the day make a somber catalogue. The rulers of the nation pervert justice and disdain honesty. They are building up Jerusalem, but only with mortar mixed with blood. The judges accept bribes and the priests and prophets are intent only on money rewards. Yet such men profess their messages from God and to depend upon him. They deceive the people into confidence that rests only upon false assurances. Then the prophet closes the address with that ringing statement of approaching judgment upon Jerusalem which was quoted in the presence of Jeremiah years afterward, "Therefore, shall Zion for your sake be plowed as a field and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest" (3:12).

4. FUTURE DISASTERS AND BLESSINGS.

Although Isaiah was the greater prophet of the two and wielded a vaster influence over the nation, yet Micah seems to have discerned more definitely the future career of the nation. Isaiah had insisted that Jerusalem should be protected of God and should escape the devastating hand of the Assyrian. Micah looks beyond the present time to fresh dangers in another generation, and predicts, with urgent description of the days to come, the time when Babylon shall receive into captivity the remnant of the people of Judah (4: 10). This was a sweep of vision that Isaiah never approached.

But Micah looks even further into the future than the time of the Babylonian captivity. He sees the rise of a Messianic king who, like his predecessors of the royal family of David, shall emerge from Bethlehem and shall lead his people back to prosperity and peace. Then the old contention with Assyria shall be settled forever in Judah's favor, and the era of peace to follow shall realize all the hopes of the greatest optimists of the nation (5: 2-15).

5. CLOSING WORDS.

The last two chapters of the book have a very different tone from the earlier portion, and many have found in this fact the proof that they belong to a later period and another hand. It is possible that they reflect the dark age of Manassah, the son of Hezekiah. Their dominant tone is one of depression, and the writer seems to feel that the only solution of the present difficulty is in waiting for the manifestation of God in a happier day to come.

But in this latter and more somber section there is a passage which is one of the gems of all prophetic utterance. It compresses the essentials of religion into almost their narrowest compass, and approaches nearest of all Old Testament statements to the great declaration of our Lord that religion consists in the love of God and of man. The prophet is undertaking to answer the question which has been so often asked through all the generations, "How may one approach God? With what offerings must one be provided to find acceptance with the Highest? Shall he bring burnt offerings or sacrificial victims? Does the Lord require multitudes of animals for the altar, or store of oil for the sanctuary? Is even a costlier price demanded, the life of one's child as a sacrifice, the fruit of the body for the sin of the soul?" The answer is clear and convincing. It is the answer of a spiritual religion to one of formality. It is the response of prophetic insight to ritualistic obedience. "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God!"

FOLLOWING STUDIES.

Section xxiii will deal with the "Messianic Hopes of Early Israel." Then will come "The Moral Leaders of the Dark Age."

TOPICS FOR SPECIAL STUDY AND REPORTS AND PAPERS.

1. The likeness and contrasts of Micah and Isaiah.
2. The country problems of Micah's age.
3. Parallels to Judah's condition in the history of England and continental lands.
4. The use of prediction by Micah.
5. The Messianic hope in the book of Micah.
6. The literary features of Micah.

LITERATURE.

Wade, "Old Testament History;" Smith, "Old Testament History;" Addis, "Hebrew Religion;" Kirkpatrick, "The Doctrine of the Prophets," pp. 205-235; George Adam Smith, "The Book of the Twelve Prophets," vol. 1; Willett, "Prophets of Israel," chap. viii; Cornill, "The Prophets of Israel," 69, 70. Articles on Micah in the encyclopedias and Bible dictionaries.

Christian Endeavor Lesson

BY W. D. ENDRES.

Topic May 28: A Missionary Journey Around the World. Missions in Japan and Korea. Acts 17: 1-14.

Two generations ago Japan was closed to Western influences. She was controlled by a feudal government in which the rights of the common people were greatly restricted and the exclusion of foreigners and foreign influences was her confirmed policy. But in 1868 Japan underwent a revolution which resulted in making the emperor the actual, as well as the nominal head of the government. Three years later the feudal lords surrendered their power voluntarily and at the instance of a Christian missionary, an embassy was sent to Western lands to make observations and to bring back a report. This tour led to the adoption of Western ideas which in turn led to the proclamation of a constitutional government in 1889. Since then Japan has been a diligent and apt student of all the world which in turn has resulted in almost incredible strides of progress. To day she leads the Orient. "Japan leads the Orient, but whither," was the message of the Japanese Christian Student Movement to the Student Volunteer Convention in Nashville in 1906. It is even more true now. Her ships of commerce ply upon the high seas of the world. Her voice is heard with dominating influence in the political councils of the far East. In industrial development and commercial enterprise she sets the pace for her oriental neighbors and "what Japan has succeeded in doing today, the others will do tomorrow."

In Korea, changes are equally swift. In 1855 is the date of the first treaty with any western nation which permitted a foreigner to live in peace in the hermit nation. Even up to 1907, when Japan practically assumed complete control, the government was exceedingly unprogressive. "Today Korea is vibrating with the spirit of the modern world." Railroads have been built, mines opened up, and her educational system revived and modernized.

Japan is ready to hear and consider the gospel message. The war with Russia has made her even more responsive than before, to its appeal. The old social orders are breaking up and earlier foundations are giving way. She feels the need of a new moral and spiritual basis of life. Christianity is looked upon with favor; it is accepted by many, and looked upon by others as the source of supply for the felt need. Moreover, missionaries have access to the whole of the islands now. It would be hard to conceive of a broader and more strategic opportunity. There is but one question for all Christian believers and disciples, Christian Endeavorers included. Will we embrace it and assume our full share of the responsibility it brings?

This means the giving of our thought, our money, and in some cases our lives for the sake of the kingdom of God.

Korea is even more promising of immediate results. They are already turning to Christianity by the hundreds and even thousands. A year or two ago a campaign was inaugurated of a million souls for Christ in Korea. Seven hundred workers met in Seoul. They were paired off in three hundred fifty and teams and since the union of Japan and Korea that watchword has been changed to "The whole land for Jesus." The need here also is for men and women. Says Dr. Moffett, "We are pressed on every side by young men and women who want us to teach them. Could you better invest your life than in one of these countries?"

Nogi as a Boy Student

The boy of small means who, determined to get an education "by hook or by crook," grasps every opportunity to turn an honest penny to that end, is very like every other boy bent on the same thing, regardless of nationality. One of these ambitious youngsters was the now General Nogi, of Japan.

"My father," he says, "could not give me the education other boys in the clan were receiving. I had to stay at home. But one day I said to myself: 'Come what may I must learn while I am young. Life without some sort of achievement is not worth the living.'"

"So I pleaded with my father and at last prevailed upon him to send me to a dormitory known as the Shudoba, from which I was able to attend the clan school.

"My days at the dormitory were days of hardship. It was under the control of the clan government and sheltered about sixty boys, all under eighteen years of age, for in those days a boy was supposed to reach manhood at eighteen, and what 'man' would live in a dormitory?"

"Things have much changed since that time. In those days the boys brought their own unhulled rice to the dormitory and pounded it for themselves in the mortar provided for their use; there was not a shop in the place where you could buy hulled rice. The boys, too, had to cook their own rice for themselves and to collect their own fuel from the neighboring woods.

"There was also a stable attached to the dormitory and it was the duty of the boys to groom the horses. As the poorest lad in the dormitory a great deal of this work fell upon my shoulders. I pounded rice for the others, I went into the woods to gather fuel, I cooked the meals and I groomed the horses.

"There were no curry-combs or clippers in those days. I had to singe the horses' coats with improvised torches made of dry twigs and to chop the straw for their bran mash as well as I could, and all this, for want of labor-saving contrivances, entailed much expenditure of time and trouble.

"In addition to all this manual labor I had the usual school lessons to attend. Never very strong, I found my double task a severe strain on my powers of endurance, and I began at times to doubt whether I should be able to go through with the task I had set myself. But I never allowed myself to lose heart."

More Iron in Our Blood

It is gratifying that the President has refused to pardon either Morse or Walsh. The cost of convicting both these men has been enormous. Both wrecked the fortunes of innocent people. This namby-pamby notion that we must not punish anybody for crime is one of the causes of the rapid increase of crime in the country. We need more iron in our blood, more Old Testament idea of justice and punishment for sin.—*Journal and Messenger.*

Illinois Department

State Office, 24 Illinois National Bank Bldg., Springfield

THE CHRISTIAN CENTURY is a national religious paper published by the Disciples of Christ in the interests of Christian unity and the Kingdom of God. While its circulation is nationwide and impartially distributed among all the states, it recognizes a special obligation to the State of Illinois in which it is published. It desires particularly to serve the cause of Christ in Illinois by publishing its significant church news, by interpreting its religious life and by promoting the ideals of the Disciples within its borders. To this end the publishers of THE CHRISTIAN CENTURY maintain a state office at Springfield, the capital and central city. It is the purpose of the state editor to study the whole field of Illinois, visiting all the churches, reporting his observations and pointing the churches to ever higher ideals. Pastors and church workers are requested to co-operate by regularly sending items of news, clippings from local papers, parish papers, weekly leaflets, occasional paragraphs of sermons and any other information that will give to the state editor all the data for reporting and interpreting the progress of Christian work in the state. All communications to the editor may be addressed, 24 Illinois National Bank Building, Springfield. All business communications should be addressed to the Chicago office.

M. O. Dutcher, pastor at Sheldon has resigned and will accept the work at Noble.

At Assumption there were fourteen additions to the church during April, under the ministry of W. W. Weedon.

Work on the new building addition at Gibson City has been initiated and will be pushed rapidly to completion.

J. W. Porter, pastor of Carlinville Church, April 23d, made the principal address in the celebration of the ninety-second anniversary of the Odd Fellows' Fraternity.

O. C. Bolman, pastor at Pekin, is assisting B. H. Cleaver in a meeting at Lewistown. The first two weeks of the meeting were in charge of the pastor.

Robert E. Henry has been invited to remain in the pastorate at Niantic with an increased salary. The church here is one of the strongest in the state among the smaller towns.

The Fourth Church, of Danville, Ill., will be dedicated June 18 by Dr. I. N. McCash. Mr. Scoville was to have been the dedicatory, but he could not arrange to meet the date and Dr. McCash has been secured.

Rantoul congregation is enjoying an unusual degree of prosperity under the leadership of E. D. Murch. His good offices to the church were recently recognized by an increase of salary.

J. I. O'Neal became pastor at Oblong the first of January, since which time there have been thirteen additions. Mr. O'Neal also preaches at Hardinsville where there have been twenty-five additions, twenty-three of whom were conversions.

The revival meeting at Streator resulted in one hundred and twenty-one additions, a greatly enlarged Sunday-school, and great enthusiasm in the congregation. The pastor, C. M. Smithson, was assisted by C. R. L. Vawter and his singer, Mr. Marty.

The churches of Arcola are to take a religious census of the community. Four visitors are to be appointed from each church, and the census will be finished in one day. W. T. McConnell and the Church of Disciples will co-operate in the movement.

The congregation at Colfax is happy and prosperous under the ministry of George R. Southgate. The Easter offering from the Sunday-school amounted to sixty dollars. There have been a number of additions to the congregation in recent months.

Bridgeport congregation departed from its old church edifice April 23. On this day there were seven additions, four of whom were by baptism. The congregation is now building a splendid new structure to replace the one just vacated. The pastor is George W. Schroeder.

Evangelists Sword and Kay have been compelled to postpone, indefinitely, the meeting to be held at Donovan, on account of the

very serious illness of Mr. Sword's wife. The congregation has been looking forward to a meeting for some time, and is awaiting the arrival of the evangelists.

Illioopolis Church, ministered to by Robert A. Sickles, is in a prosperous condition. On a recent Sunday evening there were twelve additions, all but two of whom were by confession. The middle of June the church will observe a home-coming celebration, at which J. H. Gilliland, of Bloomington, will be the chief speaker.

Augusta Church is arranging to enlarge its present building and finish the basement. This is one of the results of the revival meeting recently closed, and which was held by Evangelists Sword and Kay. Edwin T. Cornelius is the pastor and has succeeded in infusing new hope and enterprise in the congregation.

Last week Edgar DeWitt Jones shared the speaking with Hon. Clarence Darrow, of Chicago, at a mass meeting in Bloomington's coliseum, in the interests of a new park and pleasure ground the city is trying to secure. And that was a truly "religious" thing for the popular Bloomington pastor to be engaged in.

A. W. Conner, of Indiana, conducted a campaign for boys at Paris. The movement was co-operated in by all the churches and ministers of the city, and enlisted the leading citizens of the community on behalf of the boy's welfare. Very gratifying reports of the campaign are made. It is said that at some of the meetings nearly five hundred boys were present.

The church at Harriestown is manifesting a fraternal spirit toward the Congregational church, whose building was recently destroyed by fire. The two churches co-operated in Easter services, the congregational pastor preaching in the morning. At the laying of the corner stone for the new Congregational church, J. H. Wright, of the Church of the Disciples, will make an address.

R. F. Thrapp, pastor at Jacksonville, has prepared a lecture, "A Trip to Europe," which he illustrates with one hundred stereopticon views. The lecture is to be presented in Mr. Thrapp's home church under the auspices of the Pulpit Circle. Jacksonville Church recently listlessly listened to a Professor Gray, of Eureka College, on "How We Got Our Bible," which is spoken of with highest commendation and appreciation.

First Church, Danville, is giving missions a place of importance. The pastor, W. E. Adams, is encouraging weekly contributions to this cause, and nearly half of the congregation has responded to the appeal. Even with only a part of the congregation co-operating, it is reported that the offerings are already in advance of previous years, and the pastor is able to preach a vigorous sermon on missions without the unpleasant suspicion of his auditors that he is making a plea for a special offering, which is to

follow immediately. Under these conditions it may be assumed the pastor's sermon will be a more spiritual sermon and that the congregation will be able to interpret it in a spirit sermon with the old type of offering.

Recently it was announced in the columns of The Christian Century that an appeal was being made by the state board for funds to continue the services of a young man and woman in the State University at Champaign for religious work on behalf of the Disciple students attending that institution. It was also pointed out that the small sum being solicited was entirely inadequate to accomplish a work of the proportions demanded by the strategic and compelling situation. It is announced now that Congressman William B. McKinley, of Champaign, has donated thirty thousand dollars for the erection of a Presbyterian church for the students of that denomination in the university. The Presbyterians have been employing a student pastor at a salary of three thousand dollars for some time, and this additional gift indicates the alertness of this denomination and its sensing of the need in such a field as that afforded by a great state university.

First Church, Springfield, recently witnessed a concrete demonstration of the approaching consummation of its new building enterprise. The congregation has been talking and planning for a new edifice for several years. After the initial details were eliminated, an architect chosen, and plans tentatively adopted, it was discovered that the architect had allowed the congregation to plan far beyond its means, which necessitated a modification of the original drawings. This caused a delay of about two-thirds of a year, but as announced last week the plans were finally completed and the contract let. On May 8th ground was broken with some degree of formality, the honor of casting the first spade of dirt being accorded to Mrs. Caroline Beers Kane, the oldest disciple member in the city in length of service and membership in the congregation. Mrs. Kane has been a member of the congregation since 1841, having worshiped in the three buildings possessed by the church. While her health is not sufficiently strong to enable her to worship frequently in the public service, it is hoped and expected by a large company of her friends that her strength will endure to permit her to enjoy the fellowship and pleasure in the new edifice just begun. A. J. Kane, Mrs. Kane's husband of sainted memory, was one of the earliest pastors of this congregation.

News Editorials

A Small But Efficient Sunday-school.

The little church at Oakwood, Ill., has a small but very efficient Sunday-school. The superintendent is Mrs. C. C. Young, a woman of rare ability for the place. After years of patient, persistent and enthusiastic devotion to her ideals, she is now triumphing gloriously.

Bigness for the Sunday-school seems to be in the air. A very good thing, if more essential qualities are not sacrificed. The Oakwood school has no large classes, but it has some fine teaching. The enthusiasm of the session is always for the lesson and not its own size.

Not long since the writer was in a large school where the classes spent only fifteen minutes on the lesson and enthusiasm for bigness swept everything else out of sight. The closing exercises aroused tremendous enthusiasm over the attendance and the collection, but the lesson was not so much as mentioned. The Oakwood school gets wrought-up over the lesson. It is a graded school.

The Preacher and His Ideal.

C. H. Scriven is the enterprising minister of Villa Grove Church. He felt the need for a church bulletin, but the congregation, like very many of our churches, was unable to afford the money to pay for what appeared to be non-essential. The pastor had a conscience against filling a page of the leaflet with advertisements which would furnish the requisite amount of money. He did not want to preach the gospel on Sunday to a people who were perusing their bulletins and having their attention diverted by announcements of bargain sales in calicoes, or extended dissertations on patent medicine cure-alls. Consequently, the pastor purchased a small printing outfit, by means of which he has become not only the editor, but the compositor as well, of a neat bulletin of which he and his congregation can both be proud. This incident affords an excuse for mentioning a prevalent mistake, if nothing worse, of some preachers. The same is true also of laymen, but the point is made now on the preacher in particular. He accepts an inferior thing because he thinks the better, which he wants, is impossible. His own nature demands a higher grade of music, but he feels the congregation will not sing this kind of music if announced, so he continually selects songs which are most inferior in sentiment and pure trash in music, while all the time the children of his church and Sunday-school are being taught to love real music and are singing the classics in the public schools. Or he knows the revival to be held by a certain evangelist will be productive of questionable results, and there are other evangelists whom he prefers because no question can arise as to the spiritual quality and validity of the work they will accomplish; but, there is clamor for a great meeting and many additions, whether the congregation is ready to receive them or not, and without question about the method by which they will be brought in. So he yields his ideal with practically no remonstrance and accepts the inferior as if this were in accord with his own best judgment. Or he wants a new building or a debt raised, and the quickest way to achieve the result is by way of a big meeting, so he secures the evangelist, reputed to be the best head counter, and creates an interest in a new building or debt raising by ostensibly saving men from sin. A new edifice or a debt-raising is worth while if done in a legitimate way. But using evangelism for this end is prostituting a great enterprise of God for a local and temporary result. Ministers making this mistake have realized their ambition for a new edifice and then come to wish for a new congregation to occupy it. It is better to have an inferior building and a substantial religious congregation than an inferior congregation and a good building. It is not hard in these days when a "practical" success counts for so much to a minister's reputation for him to be possessed of a consuming passion to "build a new church," and forget his only business is to construct character in his congregation. And the wonder is not that the preacher occasionally makes this unfortunate mistake; it is to be marvelled at that it is not the rule instead of the exception. Or his Sunday-school is not in the list of great schools frequently mentioned in the papers, so he schedules a contest and booms it, and like many a true soul, after the 'boom' is over and the day of judgment has arrived, he confesses the price paid for success in the serious departure from high standards of teaching was far too great. He sought a superficial and temporary success and he got it, and with it the loss of an exalted ideal of spiritual discipline and culture, which, above every other thing, should have been surrendered last. Or he argues to himself, the congregation is satisfied with an ordinary sermon and appreciates the pulpit ministra-

tion, which is the product of no reading and slight study. Instead of working hard, therefore, as an industrious student, he provides the sermons which gain praise from the superficial, and soon finds himself disinclined to study and incapable of application to scholarly pursuits. Sermonizing becomes irksome, he repeats his old sermons and drifts from church to church, maintaining a pastorate for only a year or two in each place. In addition to making himself an inferior man, the work which he accomplishes in every church leaves the church no farther advanced than when he took it. The minister is the man who stands for ideals. The church and community never suffer from a strict adherence to ideals. Failure and disappointment are the products of efforts not in line with the ideal. The best is always possible to the man with faith in God. Accepting the inferior with complacency is infidelity.

Chicago

O. J. Grainger, of India, addressed the regular ministers' meeting, May 8, at Memorial Church. He spoke on the question of unity on the mission fields.

At the Hutchinson Hall Cafe on May 15, Chicago ministers met with the Business Men's Association. The fellowship and program proved helpful.

Judging from the announcement in various church calendars, Chicago Disciples in special church services paid tribute to the honor of Motherhood on Mothers' Day, May 14.

State Sunday-school Superintendent DePew spent Sunday, May 7, in Chicago. Sunday morning he spoke at West End Church and at Douglas Park Church in the evening. Mr. DePew called attention to the teaching function of the church in an enthusiastic way. He reports progress in the Sunday-school work in Illinois.

F. B. Meyer, D. D., of London and W. H. Griffith-Thomas, D. D., late principal of Wycliffe College, Oxford, will address a series of noon meetings in the Garrick Theatre, June 5-9. These meetings are in connection with a conference on summer work in the churches and in the open air, the sessions of which are held at the Moody Church. The public is invited.

Memorial Church, H. L. Willett pastor, reported the ending of its fiscal year, May 1, with all bills paid and some funds in its treasury. There have been sixty additions to its membership the past two months. The work of E. LeRoy Dakin, associate minister, is heartily commended by Dr. Willett and the church. Splendid congregations are the rule especially on Sunday mornings. Dr. Willett has spoken on successive Monday mornings recently to the Baptist, Congregational and Methodist ministers' meetings: to the first named on "The Ideals of the Disciples of Christ," and to the others on "The Report of the Chicago Vice Commission," of which he was an active member.

Dr. Ames, of the Hyde Park Church, is preaching a series of sermons on "The Religion of My Friends" with such themes as "The Mystic," "The Business Man," "The Scientist," etc. In each sermon he has in mind an actual person whose religious life the sermon interprets. Hyde Park Church has been having an interesting revival continuing for six Sundays. During that period the membership has put forth special efforts to increase the regular Sunday morning congregations. As a result, the attendance has hung close to the 300 mark each Sunday, entirely filling the auditorium and lecture

room. Many persons have been made aware of the ideals of the church who will no doubt cast in their lot with it. Several baptisms are already reported. Congregation and pastor have been reassured concerning the accessibility of the community, and energetic efforts will be put forth to finance a new and adequate church building.

After a six year pastorate at Charleston, Ill., George W. Brown has accepted the call of Austin Church, Chicago, to become its pastor. He succeeds George A. Campbell who recently moved to Hannibal, Mo. Mr. Brown will find a united and loyal congregation at Austin, though much smaller numerically than his charge in Charleston. The official board of the latter church sent a communication to the Austin Church commending Mr. Brown and expressing their regret at losing him from their midst. The letter recites the facts that during the six years of his pastorate he has endeared himself to church and community, that the membership of the church has more than doubled under his leadership, that his popularity in the community is shown by the fact that he is called into more homes to officiate at weddings or funerals than any other pastor in the city, and concludes with the statement that Mr. Brown is "the most beloved man that ever filled a pulpit in this city and his leaving here creates a vacancy that will be hard to fill." The new pastor is a Yale man. He begins his labors in Chicago, Sept. 1.

Eureka College

The Student Volunteer Band of Eureka College has fifteen members this year. The great work of the year in many ways was the entertaining of the Student Missionary Conference of central Illinois in December. At this were representatives from most of the colleges and universities of central Illinois, about forty in number. There was a splendid attendance, considering the fact that it was the first conference of the kind ever held in the state. The Band has held nine missionary rallies this year: Dana, Secor, Fairbury, El Paso, Washington, Lynnville, Concord, Kilbourn and Cooksville. In these rallies use was made of stereopticon slides, curios and the literature from the F. C. M. S., the Student Volunteer movement and the Laymen's Missionary Movement. Usually four students are sent on these rallies. At one rally recently the Volunteers spoke in all the churches in town at the morning service, held a men's meeting and a woman's meeting in the afternoon, and union Christian Endeavor and church services at night. An attempt is made to present the needs of the field and something of the urgency and crisis just now in the work, both in the near and far East. Our ability to meet these needs and the question of an adequate home base is also presented.

A new system of Band study has been taken up and the best devotional and missionary articles and speeches are reported in the meetings. The one member who graduated last year has done successful work in the Southern Christian Institute this year. One Volunteer is a member of the 1911 class.
H. H. PETERS.

J. M. Rhodes, pastor at Barry, has announced to his congregation that he will retire from his charge at the end of the year.

Danville First Church, W. E. Adams, pastor, reports five added since last report and best congregations in a year. Mr. Adams has introduced a ten-minute sermon for children in the Sunday-school which he finds very profitable.

Church Life

—Encouraging reports from the May offering are being received by the American Society in Cincinnati. Jacksonville, Fla., sends \$100; Woodbine, Ia., \$200; Hutchinson, Kan., \$302; Minneapolis—Portland Ave. Church—\$300. John G. Slater, pastor at Minneapolis, in reporting the offering, says: "I am very glad indeed to have been able to take this advanced step. This year will be the best from a missionary standpoint in the history of this church. But I guess the great majority of our active churches can say the same. These days a church that does not make this year of grace better from a missionary standpoint than any that have gone before is out of harmony with the spirit of the age. It is a contagion and everything in the way of a live church must catch it. I hope the May offering this year will be the best we have ever taken."

J. M. Lowe of Des Moines, Iowa, has an open date for a meeting in August.

Frank L. Bowen, city evangelist, is holding a series of meetings at South Park Tabernacle, Kansas City, Mo.

I. N. McCash spoke on May 7 at Independence Boulevard Church, Kansas City, Mo., on "American Missions."

There have been ten additions at regular services during the past month at Arkansas City, Kan., where Thomas H. Popplewell ministers.

Robert N. Simpson, pastor of Central Church, New Albany, Ind., reports that they have raised the money for a Living Link in the foreign society.

T. R. Bayless of Atchison, Kan., has accepted the pastorate of Third Church, Lincoln, Neb.

The Brotherhood of First Church, Indianapolis, Ind., was addressed by William Grant Smith and Garry L. Cook at a recent banquet.

During the meeting held at Fourth Church, Indianapolis, Ind., under the leadership of William Vernon Nelson, there were ninety-three accessions.

W. A. Tate, of Bloomingdale, Mich., will deliver the baccalaureate sermon in connection with the commencement exercises of the Bloomingdale High School.

R. W. Abberley and J. Ross Miller have closed their meeting with C. M. Keene, pastor at Owosso, Mich. There were twenty-one additions.

W. H. Sexton is in a meeting with D. J. E. Thomas at Hugo, Okla., with Glenn Allen assisting in the singing. There were nine additions the first day.

P. E. Roll, pastor at Vincennes, Ind., reports large audiences at all services, and the consequent need of larger quarters. The Sunday-school has an attendance of 150.

During the first eight days of invitation there were 333 additions at Charles Reign Scoville's meeting at Huntington, W. Va. The tabernacle in which the meetings are being held is being taxed to its capacity.

A church has been organized at Vincennes, Iowa, as the result of meetings held by R. W. Lilley, pastor at Keokuk, Iowa, and E. M. Carr. Ralph Siegel will take the work there.

Geo. L. Snively assisted J. F. Ghormley in the dedication of Central Church, Portland, Ore., May 7. The amount asked for was \$15,000 and \$16,400 was readily given.

Albert Gullidge has concluded a three weeks' meeting at New Straitsville, Ohio. This congregation has secured Mr. Gullidge for half-time services.

The work at Dallas, Ore., is prospering under the ministry of Leon Myers. The Sunday-school is continually increasing, having an attendance of 272 on a recent Sunday.

C. L. Organ is in a meeting at Silverton, Ore., which is developing a good interest in this field which is at present without a pastor.

Chas. T. Radford is in a meeting with his congregation at Long Beach, Calif. Mrs. Princess Long is assisting him in the singing.

H. H. Ambrose has taken up the work at Okemah, Okla., and new life is felt in all the work of the church. The Sunday-school now has an average attendance of 116.

L. E. Lakin has concluded a meeting at Everett, Wash., where O. H. King ministers. There have been thirty added to the membership of this church since Jan. 1.

Extensive improvements will be made soon on Hyde Park Church, Austin, Tex., which double its seating and Sunday-school accommodations. J. T. Craig is pastor of this congregation.

Michigan State Convention will be held this year at Traverse City, June 5-8. Lodging and breakfast will be served free. Those expecting to attend should communicate with J. A. Canby, Traverse, City, Mich.

O. E. Hamilton and A. E. Buss have closed a successful meeting with C. C. Peck at Bucklin, Kan. This was the best meeting in the history of the Bucklin Church, there being fifty-seven accessions.

The church at Fostoria, Ohio, J. N. Johnston, minister, is planning to enlarge their building, owing to the growth of the work. The Sunday-school now has an enrollment of 224.

C. E. Wagner has begun his third year as pastor of South Side Church, Hannibal, Mo. During his pastorate nearly two hundred have been added to the membership. The Sunday-school now has an attendance of over four hundred.

Joseph D. Armistead, pastor at Walla Walla, Wash., reports thirty-four additions at regular services since the first of the year. W. C. Pearce, of the Men and Religion Forward Movement, recently gave several addresses at this church.

Charles E. McVay, of Hardy, Neb., who is leading the singing in a meeting with James Crain, pastor at Tonkawa, Okla., reports large crowds attending and twenty-four additions during the first week. Mr. McVay has some open dates for summer meetings.

A farewell reception was given recently at New Castle, Ind., for L. C. Howe, who has accepted the pastorate at Noblesville, Ind. The reception was signalized by burning the last note on the church debt. This has been completely liquidated during Mr. Howe's pastorate.

The annual convention of the sixth district of Missouri was held at Paris, May 8-10. The opening sermon was preached by George A. Campbell of Hannibal. Others on the program were Frank Waller Allen, of Paris, president of the district board, and S. Boyd White of Moberly, Mo.

L. N. D. Wells, pastor of Park Avenue Church, East Orange, N. J., addressed the County Endeavor rally on May 8, about one thousand enthusiastic Endeavorers being present. Mr. Wells has recently been appointed to the lecture staff of the New York public schools.

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CHICAGO.

M. F. Horn, who took up the work at Aberdeen, Wash., April 1, reports a united church and splendid fellowship, there having been seven added during the first month. The Sunday-school has greatly increased its attendance, and the prospects are excellent for a good work in this field.

The church at Philipsburg, Pa., has tendered a unanimous call to H. S. McClintock of Vanderbilt, Pa., which he has accepted. Mr. McClintock's pastorate of one year at Vanderbilt has been very successful. During that time the Sunday-school has doubled its attendance, adult classes have been organized and every department is prospering.

John H. Tate, pastor at Sayre, Pa., has concluded a three weeks' meeting with home forces which resulted in thirty-three accessions. Chas. H. Bloom, at one time pastor of this congregation, assisted in the singing at several services. The Sunday-school has an attendance of over two hundred and the building has become inadequate to accommodate the increasing attendance. Plans for a new church are being discussed.

The church at Minerva, Ohio, has set apart May 18 as Wage Earners' Day, when each wage earner of the church is asked to put their day's wage into the church's treasury and it is expected in that way all indebtedness will be done away with. E. N. Duty, the minister there, has been preaching to crowded houses each Sunday evening on "Civic Righteousness," "Social Purity" and other themes vital to the community at the present time.

We have the following good report from F. F. Walters, pastor of First Church, Independence, Mo.: "Sunday morning I called for two thousand dollars for general missions and in a few minutes \$1,731 was given, largely in cash. Other money came in at the evening service and the small balance will soon be in, making our budget complete. This is a great victory for a church with 600 resident members. We are all very happy in such service."

Lowell C. McPherson has been called to become New England evangelist. His labors will begin in New England the first of September. Mr. McPherson is a strong pastor-evangelist. Twelve years ago while located in Buffalo he held a successful meeting in Worcester, Mass. Last February he held a successful meeting at Danbury, Conn. Two years ago he was one of the speakers at the New England convention. The people of New England have learned to love him and have for some years been planning to call him as evangelist. It is fully anticipated that his deep spiritual life and Christian work will tell upon this eastern field where Disciples of Christ are little known.

Mias Orah Haight, of Bilaspaur, India, left there on furlough, May 9.

Central Church, Indianapolis, Ind., recently celebrated A. B. Philpott's pastorate of thirteen years with that congregation.

A. P. Gray, formerly pastor of Grandview Avenue Church, Portsmouth, Ohio, has resigned to accept a pastorate in Tennessee.

The Ohio Christian Missionary Society will hold its annual convention May 23-25 at Portsmouth, Ohio.

The church at Marshalltown, Iowa, is rejoicing over the gift of \$4,000 from one of its members.

J. D. Scott, of Elizabethtown, Ky., has accepted the pastorate of the First Church, Evansville, Ind., succeeding Wm. E. Sweeney.

Miner Lee Bates, president of Hiram College, gave an address at the Third Church, New Castle, Pa., on a recent Sunday.

Duncan McFarlane, for three years pastor at Humboldt, Kan., took up the work at Holton, Kan. on May 1.

J. A. Longston, for ten years pastor at First Church, Independence, Kan., has resigned his work there.

The 42nd annual convention of the West Virginia churches will be held at Fairmont, May 24-28.

A. R. Adams, pastor of First Church, Saginaw, Mich., has tendered his resignation on account of ill-health, the same to take effect June 1.

The congregation at Liscomb, Iowa, will build a new church during the summer at a cost of \$10,000 or \$12,000. T. F. Paris is pastor of this church.

Extensive improvements will be made on the Central Church, Lebanon, Ind., in the near future. L. E. Brown is pastor of this congregation.

R. L. McHatton, pastor at Oakland, Calif., is in his seventh meeting with the church at Willows, Calif., where his son, C. G. McHatton, ministers.

Miss Olive Griffith, on the mission field at Damoh, India, has arrived at her former home in Pawnee City, Neb., on furlough. Miss Griffith is the Living Link of the First Church, Lincoln, Neb.

On his way home from a southern trip, Claris Yenell, of Paulding, Ohio, will preach at Lyerly, Ga., on May 19, and at Morehead, Ky., May 22, while en route to the Ohio State Convention at Portsmouth, May 23-25.

The cornerstone of North Side Church, Omaha, Neb., was laid on May 7, the pastor, H. J. Kirchstein, being assisted in the ceremonies by W. A. Baldwin, secretary of the Nebraska Missionary Society. When finished, the auditorium of the building will have a seating capacity of 600. The entire basement will be used as a social center, having a gymnasium, shower baths, library and recreation rooms. This church started as a mission of First Church and was organized independently in 1892.

In speaking of Federated Church Brotherhood Movement, H. E. Van Horn, of Capital Hill Church, Des Moines, Iowa, said in a recent sermon, "This movement is a step forward toward the time when all church members will join forces against evil, regardless of creed. I am glad to see the approach of the day when professing Christians will present a solid force against the forces of wickedness. Christian men and women can accomplish things when they refuse to allow differences in belief to prevent them from working for the essentials and practical things in this world."



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CHARLES M. SHARPE, Dean

Oklahoma convention occurs at Enid, May 31-June 2. A strong program is announced.

Missouri state convention will be held at Cape Girardeau, June 5-8. Secretary Donaldson urges the churches to send their pastors and pay their expenses.

First Church, Centralia, Mo., was dedicated May 7, by Z. T. Sweeney of Columbus, Ind. The building is a handsome one of brick and was erected at a cost of \$30,000.

Alfred Johnson, of Cleveland, Ohio, has been called to the pastorate of Hillman St. Church, Youngstown, Ohio., and will assume his pastoral duties June 1. Mr. Johnson came to Cleveland from London, Eng.

Guy W. Sarvis spoke of his trip across Africa to the University and Central churches of Des Moines, Iowa, recently and for First Church, St. Paul. Mr. Sarvis is preparing to sail for China in July.

William B. Hendershot, the evangelistic pastor at Martinsville, Va., has secured a large warehouse for the meeting to be conducted by Herbert Yeuell, commencing May 28. Mr. Yeuell will be chief speaker at the county meeting to be held at Medina, Ohio, week of August 20. A strong effort is being made to secure him for a number of meetings in Canada in the near future.

T. W. Grafton, pastor of Jackson Ave. Church, and George P. Taubman, of Hyde Park Church, Kansas City, Mo., each gave good reports of their first year's work in Kansas City. At Jackson Ave. Church, the monthly average of the Sunday-school attendance had increased from 463 to 846, and 126 had been added to the congregation, bringing the total up to 900. A boys' city with 200 members had also been established. At Hyde Park Church, 200 had been added to the membership during the year, and the church is practically free from debt. The Bible class of the Sunday-school recently

subscribed \$500 toward building an addition for a men's class room.

Hiram College

Hiram College has discontinued its preparatory department. The move is in accord with that of the leading educational institutions of the country at present, because of the rapidly developing standards of scholarships in high schools.

The faculty and student body are much elated over the success of Hiram's representative, Lawrence W. Bridge, a senior, who won first place in the Ohio Intercollegiate Peace Oratorical contest, held at Otterbein University, in Westerville, Ohio, Friday, April 28. Mr. Bridge is one of Hiram's most promising students, and is quite deserving of the numerous congratulations now being extended him. The subject of the winning oration was "The Evolution of World Peace." The following colleges and universities were represented: Hiram, Reserve, Wooster, Mt. Union, Otterbein, Ohio State, Ohio U., Defiance, Cincinnati U., Denison, St. Johns and Antioch.

W. R. Walker, of the class '96, minister of the Kilbuck, O., Christian Church, spent several days in Hiram recently and talked to the ministerial students on the "Opportunities and Methods of Work in Village and Rural Communities." Mr. Walker has a practical vision of the work, which makes his counsel of special worth to the young preacher.

George A. Bellamy, '96, founder and director of the Hiram House, a social settlement enterprise of Cleveland, which enjoys a national reputation, delivered an excellent address to a joint meeting of the Y. W. C. A. and Y. M. C. A. organizations, recently. He spoke on the work of uplifting the youth of the city and demonstrated to a certainty the inadequacy of the courts and present methods of society to solve the problem.

Notes From the Foreign Society

A good friend of the society, who is now visiting in Europe, sends \$5,000 on the annuity plan.

The Forest Avenue Church, Buffalo, N. Y., becomes a Living Link, and will support the pastor, H. A. Baker, who expects to start for Batang, on the Tibetan border, next January. This is a heroic undertaking for that small congregation. They give up their pastor, to whom they are affectionately attached, pay his salary while he toils in far away Tibet. Mr. Baker graduated from Hiram College last year and has done a splendid work in Buffalo.

"The World in Boston" is a great foreign missionary exhibition. The average attendance for the first 12 days has been 12,000 a day. The receipts for the first week were \$25,000. This great exposition will be held in Cincinnati in March, 1912, and later in Chicago. Fifteen thousand stewards from the Protestant churches of Boston participate in relays in the exposition and missionary pageant held in connection with it. In the pageant there are eleven hundred singers.

The churches lost a little in receipts during April in comparison with last year. We must make a great gain for May to compensate for it. We trust the offerings not yet sent in will be remitted without delay. A great advance must be made to reach the aim for this year.

The Student Volunteer Band of Hiram College, together with some of the smaller churches reached in deputation work, has become a Living Link. This is certainly heroic work. They wish to support one of their own graduates on the field.

East End, Pittsburg, Pa., reports that the Foreign Missionary offering will probably reach \$1,600 this year. J. R. Ewers is the pastor.

STEPHEN J. COREY, Sec.

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SECOND, THE SUMMER'S LESSONS ARE COMPLETE BY THEMSELVES in all grades. That is, they do not merely continue the Spring's quarter's lessons nor are they just a preparation for the Autumn courses. This makes it just as natural and easy to introduce the Graded Lessons in the Summer time as in the Autumn when the nine-month course begins.

THIRD, THESE SUMMER LESSONS ARE UNIQUE in the history of Sunday-school curriculum. Many of them treat of the great missionary heroes; others treat of the great religious leaders whose names are closely interwoven with the early history of our American nation. The teachers' texts afford a liberal education in the history of missions and the early events and ideals of our republic. Pupils will find these studies so fascinating that the "Summer slump" in attendance will be more easily overcome than by the continued use of the uniform lessons.

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Hymns of the Early Church

(Continued from page 15.)

moves in a different manner from the Occidental and his hymns will be characteristic.

The Hymnody of the Eastern Church.

The practice of singing hymns antiphonally appears to have been established in the Bithyrian churches at the beginning of the second century. There is a tradition that Ignatius, who suffered martyrdom about 107 A. D., was led by a vision or dream of angels singing hymns in that manner to the Holy Trinity, to introduce antiphonal singing into the church of Antioch from which it quickly spread into other churches.

Early writers give considerable evidence of the use of hymns in the second century. One Caius refers to "all the psalms and odes written by faithful brethren from the beginning" as "hymning Christ the Word of God as God." Tertullian gives a description of the "Agapae" and says that after the washing of hands and bringing in lights, each man was invited to come forward and sing to God's praise something either taken from the Scriptures or of his own composition. In the third century Origen says (in his treatise against Celsus): "We glorify in hymns God and His only begotten Son; as also the sun, the moon and the stars and all the host of heaven. All these in one divine chorus, with the just among men, glorify in hymns, God who is over all, and his only begotten Son." So highly were these compositions esteemed in the Syrian churches that the council which deposed Paul of Samasota from the See of Antioch in the time of Aurelian, justified that act on the ground (among others) that he had prohibited the use of hymns of this kind by uninspired writers addressed to Christ.

Hymnody and Church Controversies.

After the conversion of Constantine the progress of hymnody became closely allied with the church controversies. An example of this was in Constantinople growing out of the Arian controversy. "Early in the fourth century Athanasius had rebuked not only the doctrine of Arius, but also the right character of certain hymns by which he endeavored to make his doctrine popular. In 398 A. D. when John Chrysostom was raised to the Metropolitan See, the Arians who were still numerous in Constantinople had no places of worship in the city, but were in the habit of coming into the city at sunset on Saturdays and Sundays and on the principal feast days. Here they congregated in the porticoes and other places of public resort. They would sing the night through with antiphonal songs with closing strains or refrains expressive of Arian doctrine often accompanied by taunts and insults to the orthodox. Chrysostom feared this might draw some of the simpler people to the Arian side. Accordingly he organized in opposition to it a system of nightly processional hymn singing with silver crosses, wax lights and other circumstances of ceremonial pomp. As might be expected this was followed by blood shed and violence on both sides. Some personal injury was done to the chief eunuch of the empress, who seems to have officiated as conductor or director of the church musicians. This led to the suppression by imperial edict of all public Arian singing, while in the church the practice of nocturnal singing on certain solemn occasions, thus first introduced, remained an established institution."

There was a period during the sixth and seventh centuries when the hymns were of a dramatic order. They may have been written to take the place of the heathen theatricals. These hymns seem to have been something after the order of the old miracle or mystery plays only were sung instead of recited. Romanus has an epiphany hymn in twenty-five long strophes in which there is first an account of the nativity and its accompanying

wonders, then a dialogue between the wise men, the Virgin Mother and Joseph. The Magi arrive and are admitted, describe the moral and religious conditions of Persia and the east, together with the cause and adventures of their journey and then offer their gifts. The Virgin intercedes for them with her son, instructs them in some parts of Jewish history, and ends with a prayer for the salvation of the world.

The controversies of the eighth and succeeding centuries developed a school of hymn writers known as the "melodists." Their greatest hymn writers were Theodore and Joseph of the Monastery of the Studium and Cosmas and John of St. Saba. The hymn, "Christian, Dost Thou See Them?" is from Andrew of Crete. It with others has been adopted and is used by the churches of the present century.

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Arrangements are now being made for the benefit of all members, their friends and families, to go to our Convention, leaving from Chicago the evening of June 27th, via C. & N. W., Union Pacific, D. & R. G., O. S. L., and O-W. R. & N. Co., passing through Omaha, Denver, Colorado Springs, Royal Gorge, Salt Lake City, Pocatello, Huntington and along the Columbia River, arriving at Portland the morning of July 4th.

This will be an exceptionally well-planned trip for both sight seeing and pleasure, and with stop-overs enroute to visit a number of different interesting points. Round trip fare from Chicago, \$62.50.

Complete itinerary now being printed. For details of rates, and all information, address,

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